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Katha Upan. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Sri Sri Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

AVATARA—III

MASTER : God is indeed Infinite. But He is Omnipotent. He may so ordain that His Divinity as Love may be manifest in the flesh and be among us as God Incarnate. Divine Incarnation is a fact.

Of course, one cannot make this perfectly clear by means of words. It is a fact to be seen and realised by the spiritual eyes. One must see God to be convinced of this.

By analogy we can at best faintly apprehend the matter. Suppose, one touches the horn of a cow, or her feet, or the tail, or the udder; would not this be the same as touching the cow herself? For us human beings, the chief thing about the cow is the milk, which comes from the udder. Well! the milk of Divine Love streameth to us from God Incarnate.

Who can know God? It is not given to us, nor is it required of us to *know* Him fully.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

It is enough if we can see Him—feel that *He is the only Reality!*

A person, suppose, comes to the Holy River Ganges and touches the water. He would say, 'I have been blessed with the vision and touch of the Holy River.' Surely it is not required of him to touch the whole River from Gomukhi to Gangasagar,—from its source to the mouth!

SEEKEST thou God? Then seek Him in man! His Divinity is manifest more in Man than in any other object. Look around for a man with a Love of God that overfloweth—a man who liveth, moveth and hath his being in God—a man intoxicated with His Love. In such a man hath God incarnated Himself.

FIRE is latent in all objects. In the constitution of wood it remains in a degree far greater than in other objects.

(To M.) : God indeed is in all things; only His Power in more or less manifest in the flesh.

IN an article in the Nov. no. of the *Modern Review*, Pandit Siva Nath Sastri, the Minister of the Sadharana Brahmo Samaj, writes thus of a meeting with Sri Ramakrishna :—

A Christian preacher of Bhowanipur, who was my personal friend, once accompanied me on my visit to Ramakrishna. When I introduced my friend to him, I said—"To-day I bring a Christian preacher to you, who having heard of you from me, was very eager to see you." Whereupon the Saint bowed his head to the ground and said, "I bow again and again, at the feet of Jesus." Then took place the following conversation :—

My Christian friend—How is it, Sir, that you bow at the feet of Christ? What do you think of Him?

Ramakrishna—Why, I look upon Him as an Incarnation of God.

My friend—Incarnation of God! Will you kindly explain what you mean by it?

Ramakrishna—An Incarnation like our Rama or Krishna. Don't you know there is a passage in the Bhagavat where it is said that the Incarnations of Vishnu or the Supreme Being are innumerable?

My friend—Please, explain further; I do not understand it quite.

Ramakrishna—Just take the case of the ocean. It is a wide and almost infinite expanse of water. But owing to special causes, in special parts of this wide sea, the water becomes congealed into ice.

When reduced to ice it can be easily manipulated and applied to special uses. An Incarnation is something like that. Like that infinite expanse of water, there is the Infinite Power, immanent in matter and mind, but for some special purposes, in special regions, a portion of that Infinite Power, as it were, assumes, a tangible shape in history, that is what you call a great man; but he is, properly speaking, a local manifestation of the all-pervading Divine Power; in other words, an Incarnation of God. The greatness of men is essentially the manifestation of Divine Energy.

My friend—I understand your position, though we do not quite agree with it. (Then turning to me)—"I should like to know what my Brahmo friends would say to this."

Ramakrishna—Don't talk of them, they do not see it in that light.

Myself—(addressing Ramakrishna). Who told you, Sir, that we do not believe that the greatness of the great teachers of humanity was a Divine communication, and in that sense they were incarnations of a Divine idea?

Ramakrishna—Do you really believe it to be so? I did not know that.

Afterwards there was a conversation during which the Saint illustrated, in his well-known homely way, many spiritual truths which quite struck my Christian friend as something very noteworthy.

OCCASIONAL NOTES

EF all the questions that a wakeful and fresh intellect will constantly ask, there is none, perhaps, more sure to recur, than, What is Freedom? Many of us are born struggling for actual freedom, for our own freedom. All of us are born to struggle for something. Nothing more terrible could be imagined than a human being put into cir-

cumstances so artificial that all motive for struggle was eliminated, and he was deprived of the natural human right, of something to desire and strive for. We can imagine a man in prison for life realising such hopelessness, though, if so, it must be because his whole conception of activity is social or muscular, and therefore can be thwarted. Or a cage

made of riches, or rank,—such a cage as that of royal birth, for instance—might produce this effect on a nature too good to lose itself in fleshly delights, and too stupid to find paths of self-development. But if so, the man who never struggled would grow up an idiot. That at least is certain. All our vivacity, all our intelligence, is developed by struggle. Only shapeless incapacity could result from its lack.

It has been said that the great may be distinguished from the little by whether or not they are struggling for freedom. This may be true. For there is no doubt that we may struggle for, and even realise a thing, which we could not possibly define intellectually. Most of us win our own freedom in this thing and that thing, and thus gradually build up a more or less perfect freedom. Many struggle for freedom under the name of *the Right*. 'God and my Right'—'*Dieu et mon droit*'—is a formula that refers to some such contest of the soul. It is only Hinduism that has been subtle enough to recognise that beyond the thing itself which seems to be the object of our strife, the real thirst of the soul is for *freedom*—and that this freedom is the essential condition of self-development. The man who is free, says *Dharma*, is the only man who is himself. The man who is really and fully himself, is free—free in all directions, free of all bonds.

One essential characteristic of freedom is that it has always to be realised in opposition to something. The struggle of every individuality—whether a simple or a compound—is to define itself, by attaining self-direction, by repudiating the control of its fellow-organisms. Freedom from the pressure of his social surroundings is an absolute necessity of manly men. The manly man may choose to act precisely as his society would desire, but he must believe that he does this because he himself chooses, and not because society

compels. And yet any great anxiety on this point is crude enough, since manly men are too accustomed to their own freedom, and their own power of defending their freedom, to be uneasy about it, or suspicious of invasions upon it. It is only a child, who has never yet felt himself grown-up, who finds it necessary to refuse whatever is asked of him, in order that he may hug to himself his own liberty of refusal. And here we note the vanity, the selfishness, the pre-occupation with self, and indifference to the needs of others, that make such natures, at such a stage, unfit for high and arduous forms of co-operation. The really great are born with such assurance of their own freedom to withhold, that they are full of eagerness to *give*, and welcome every opportunity of serving, as a privilege. Such natures we see every day. Unselfishness is not rare amongst human beings. On the contrary, it is the mortar that joins the bricks of the whole edifice.

Society, then, is one of the forces against which the individual has to realise his own freedom—one of the powers from which he has to wrest it. But here the question again occurs, what *is* that freedom for which the individual is struggling? And here arises one of the supreme fallacies. Some take it that freedom is identified with slavery to their own impulses. This is the freedom that makes drunkards, gluttons, and libertines.

At first, all our activity, all our development of faculty, depends upon desire: afterwards, desire is seen as a form of disease, of which we must be cured! Is this the truth? The momentum of desire, that impels us to yield inevitably to our own caprices, is not freedom. It is the last and subtlest form of bondage, the more dangerous and deadly for the fact that we are liable to mistake its nature. Liberty to realise what is our own will may be an essential condition of freedom, but

until we are as free from that will, and the desires suggested by that body and mind, as from those of all the other hundreds of millions of human beings, we do not know what real freedom is.

How large, how calm, how full of exquisite joy and graciousness, never dimmed, is the heritage of life that awaits the individual in those elysian fields of the soul, where this freedom has been won! It may be manifested in any way, by any means. For only the free can apprehend what freedom is. Only the free can determine how freedom shall be shown. Only the actions of the free are potent, unhampered by feebleness of their own or aggression of others—free! free! Freedom is indeed the supreme good of the soul. So far from being 'a night in which all cows are black,' it is, as every Hindu knows, the perfect access of daylight, neither too much nor too little, into every nook and cranny of our universe. But even so, when we seek to define it, we are met by an eternal impossibility, and can only ejaculate "*neti! neti!* Not this! Not this!"

The soldier has to learn that obedience is his form of prayer. To be doing *japam*

when one ought to be resting, and consequently to be sleepy when one ought to be at work, is not a meritorious condition. No *punya* that way! The sunny-heartedness of the child, on the other hand, ready to forget all about its mother, if its mother tells it to run away and play, is true *bhakti*, and better than many *prandms*.

What a wonderful discovery was that of the Swami Vivekananda, that *manliness* may be the whole of piety! Some races have practised such virtue, out of sheer instinct, but never before was a survey of life so comprehensive, so far-reaching, added to the treasury of authoritative pronouncements on religious truth. This manliness—which-is-righteousness involves, it will be noticed, a kind of *mukti*, for the manly man has no time to be conscious of his own manliness. Heroism in great moments is the natural blossom of a life that in its little moments is fine and fearless.

—
"Do the work that's nearest,
Though it's dull at whiles,
Helping when you meet them,
Lame dogs over stiles."

is not a bad rule of life for the simple and the brave.

PAPERS ON EDUCATION.—I

BY THE SISTER NIVEDITA

THE education that we give our children inevitably expresses our own conception of that synthesis of which our lives form a part. Thus, the American school will consider itself incomplete, until it has found out how to initiate the youth into mechanical processes. The Australian school will probably strive to lay the foundations of agriculture. The schools of a scientific age will recognise the importance of science, and those of a classical revival, that of dead languages. It

follows that two different ages will never repeat each other exactly, in the matter of education, for the simple reason that in different historical epochs, nations select different branches of training, as of central necessity to their children, only, in reality, because they are paramount factors for the moment, in the national life.

In Bengal, for instance, under the Sanskrit Renaissance of the Guptas, a knowledge of the Sanskrit language and literature became the

distinctive mark of a gentleman. A thousand years later, a man in the same position had to be versed in Persian also. To-day, English is the test. Thus a similar mental and social dignity is attained by changing means, at different epochs.

Fortunately for the civilisation of India, the Hindu has always clearly perceived the mind behind the method, as the thing with which education has fundamentally to deal. It is this which, in spite of so many catastrophes, has, in the past, saved the Indian genius from destruction. And it is this which constitutes its best security for the future. Just so long as the Brahminic system of directly training the minds of the young to concentration persists, will the Indian people remain potentially equal to the conquest of any difficulty that the changing ages may bring them. But once let this training be neglected or lost, and in spite of purity of race, the vigour of the Indian mind would probably fall to a level with that of modern peoples in general, waxing and waning with the degree and freedom of self-expression that the passing period might permit them. At present—owing largely to the peculiar psychological discipline, received by girls as well as boys, along with their devotional training—the most salient characteristic of the Hindu intellect is its reserve of strength, its conservation of power. As we read the history of the country, we are amazed at the unforeseenness with which geniuses occur, and the brilliance of their isolated achievements. The Indian Bhaskaracharya, in the twelfth century, envisages the fact of gravitation with as unflinching a conviction—though social conditions do not lead him to so clear an enunciation—as the Western Newton, in the seventeenth. A race of women, cloistered and secluded, blossom forth suddenly into a Chand Bibi. Within the last twenty years, in spite of universal clerkship, we have given to the world men who have enriched humanity in

Religion, in Science, and in Art. The invention of smokeless powder, and improvements made in surgery, are extended *applications* of knowledge, merely. India has shown herself potent to add to knowledge itself.

These things are some indication of the sleeping power of the Indian mind. They are the chance blossoms that show the living-ness of the whole tree. They tell us that what Indian people have done in the past, that Indian people can do in the future. And if it be so, then we owe this undying vitality to the fact that whatever may have been the characteristic expression most prized, at any given moment, our forefathers never neglected the culture and development of the mind itself. The training of the attention—rather than the learning of any special subject, or the development of any particular faculty—has always been, as the Swami Vivekananda claimed for it, the chosen goal of Hindu education. Great men have been only as incidents, in the tale of this national effort, to achieve control and self-direction of the mind itself.

It is not here, then, in the object and nature of the inner psychological process, that Western educators have anything to teach India. Instead of this, the superiority of the West lies in her realisation of the value of great united efforts in any given direction,—even that of self-education—and in the particular synthesis which, as she may think, it is necessary for the educational process to reflect. Thus, India may, all things considered, be capable of producing a greater number of geniuses, per thousand of her population, than Germany: but Germany has known how to bring *the German mind* to bear on the German problem! That is to say, she has organised the common, popular mind, and to this organised mind she has presented the riddle that is to be guessed. Let us think of the mental weight and area, the material quantity and power, so to speak, of the thought thus

brought in contact with the question she wants answered. What is that question? Very probably it is strictly relative in its character. We may perhaps assume, without injustice, that it is the prosperity and well-being of Germany and the German people, only. This is no impersonal, no absolute goal, such as that Renunciation and *Mukti* which India proposes to her children. Quite true. And yet, to the mind and soul of the individual German, the prosperity of his country will appear as an impersonal end. Even the Hindu has to begin climbing towards renunciation in the abstract, by first practising self-suppression, for the sake of others, in the concrete. Even to the Hindu, the thought of the family is apt to be the first, as it were, of "those altar-stairs that slope through darkness up to God." Those dependent on him, he will say if we ask him, are a trust put into his hands, as a means whereby to work out his own *karma*, and reach true discrimination. And why should the German not feel the same thing about his country? Why should this not be to him the last great step in "the altar-stairs" of life?

Supposing that it is so, he must be able to pursue the studies necessary to the earning of a livelihood, with the idea before him of a noble devotion to the cause of his people as a whole. Not cherishing this idea, he would still have had to prepare himself for a life of earning—even the Hindu has to do that!—with the difference that he could not then have put into his training or his service all the ardour of motive, or all the lofty imagination of which he is capable. There is nothing so be-littling to the human soul, as the acquisition of knowledge, for the sake of worldly reward. There is nothing so degrading to a nation, as coming to look upon the life of the mind as a means to breadwinning. Unless we strive for truth because we love it, and must at any cost attain, unless we live the life of thought out of our own rejoicing in it,

the great things of heart and intellect will close their doors to us. There is a very definite limit to the distance a man can go, under the impulsion of a worldly motive. But if, on the other hand, his very love for those dear to him, is on a plane so lofty and so true that it presents itself to him as a reason for being and reaching the utmost possible; if he knows that the more he can realise, the better will it be, if not for his own immediate family, yet for that wider kindred that he calls his country, then his public spirit is of a quality to give him wings. It adds freedom, not bondage. It becomes an achievement, not a limitation.

In this matter, India may have something to learn from the West. Why should we limit the social motive to a man's own family, or to his own community? Why not alter the focus, till we all stand, aiming each at the good of all-the-others, and willing, if need be, to sacrifice himself, his family, and even his particular social group, for the good of the whole? The will of the hero is ever an impulse to self-sacrifice. It is for the good of the People—not for my own good—that I should strive to become one with the highest, the noblest, and the most truth-loving that I can conceive. It may even work out to my own personal destruction. It may lead to my swimming across the flood, to carry on the work of the telegraph-station, or leaping into the pit of death, for the rescue of a comrade. Either might be fatal. Shall I leave my family to struggle with poverty, unprovided? Away with the little vision! Shall we not eagerly die, both I and they, to show to the world what the Indian idea of duty may be? May not a single household be glad to starve, in order that a nation's face may shine? The hero's choice is made in a flash. To him, the larger vision is closer than the near. Within the instant, he strikes for eternity, strikes and is done. In concentrating the German mind on the German problem, Europe makes a hero

out of many a common man. This also is a form of realisation.

We have to think, then, of the concentration of the Indian mind on the Indian problem. In order to do this, we are not asked to abandon that older system of training the mind itself, and rendering it familiar with absolute and universal considerations, on which, as already said, so much that is distinctive in Indian power and culture has depended in the past, and must depend in the future. But whereas, at present, the great bulk of our popular mind is preoccupied with schemes of instruction, for the purpose of earning individual livelihoods, we now desire to consider the best means for bringing about a conscious unification of that mind, in order

that we may be better able to compass thereby the common weal, the good of the whole. This substitution of the common good for the particular good—with the result that a higher level of individual good is rendered possible!—is a process whose practicability is evidenced in Europe herself. It is not on special personalities and rarely-equipped faculties that the course of European history depends to-day, so much as the weight and power of common mind that has been unified and released, to work on certain given tasks. It is so released, and prepared for such release, by the form and quality of popular education. It is for us, then, who are Indian, to see what are the essentials of that education, with a view to appropriating its benefits to India and the Indian people.

HERTHA

I am that which began,
Out of me the years roll;
Out of me God and man;
I am equal and whole;
God changes, and man, and the form of them
bodily: I am the soul.

Before ever land was,
Before ever the sea,
Or soft hair of the grass,
Or fair limbs of the tree,
Or the flesh-coloured fruit of my branches, I
was, and thy soul was in me.

First life on my sources
First drifted and swam;
Out of me are the forces
That save it or damn;
Out of me man and woman, and wild-beast
and bird: before God was, I am.

Beside or above me,
Nought is there to go;

Love or unlove me,
Unknow me or know,
I am that which unloves me and loves: I am
stricken, and I am the blow.

But what thing dost thou now,
Looking Godward, to cry
"I am I, thou art thou,
I am low, thou art high?"
I am thou, whom thou seekest to find: him find
thou but thyself, thou art I.

I that saw where ye trod
The dim paths of the night
Set the shadows called God
In your skies to give light;
But the morning of Manhood is risen and the
shadowless Soul is in sight.

The tree many-rooted
That swells to the sky
With frondage red-fruited,
The life-tree am I;

In the buds of your lives is the sap of my leaves;
ye shall live and not die.

But the Gods of your fashion
That take and that give,
In their pity and passion
That scourge and forgive,
They are worms that are bred in the bark that
falls off; they shall die and not live.

I the grain and the furrow,
The plough-cloven clod
And the ploughshare drawn through,
The germ and the sod,
The deed and the doer, the seed and the sower,
the dust which is God.

Child, underground?
Fire that impassioned thee,
Hast thou known how I fashioned thee,
Iron that bound,
Dim changes of water, what thing of all these
hast thou known of or found?

Canst thou say in thine heart
Thou hast seen with thine eyes
With what cunning of art
Thou wast wrought in what wise,
By what force of what stuff thou wast shapen,
and shown on my breast to the skies?

Have I set such a star
To show light on thy brow
That thou sawest from afar
What I show to thee now?
Have ye spoken as brethren together, the sun
and the mountains and thou?

What is here, dost thou know it?
What was, hast thou known?
Prophet nor poet
Nor tripod nor throne
Nor spirit nor flesh can make answer, but only
thy mother alone.

Mother, not maker,
Born, and not made;
Though her children forsake her,
Allured or afraid,
Praying prayers to the God of their fashion, she
stirs not for all that have prayed.

A creed is a rod,
And a crown is of night;
But this thing is God,
To be man with thy might,
To grow straight in the strength of thy spirit,
and live out thy life as the light.

I am in thee to save thee,
As my soul in thee saith:
Give thou as I gave thee,
Thy life-blood and breath,
Green leaves of thy labour, white flowers of thy
thought, and red fruit of thy death.

O my sons, O too dutiful
Toward Gods not of me,
Was I not enough beautiful?
Was it hard to be free?
For behold, I am with you, am in you and of
you; look forth now and see.

For truth only is living,
Truth only is whole,
And the love of his giving
Man's polestar and pole;
Man, pulse of my centre, and fruit of my body,
and seed of my soul.

One birth of my bosom;
One beam of mine eye;
One topmost blossom
That scales the sky;
Man, equal and one with me, man that is made
of me, man that is I.

—Algernon Charles Swinburne.

SEARCH AFTER HAPPINESS

IN these days of confusion of noble old ideals, we feel a sad want of mental peace, the constant companion of purity and contentment. In spite of all the comforts that modern investigations have afforded us, we cannot disown a tremendous void in our heart for peace. Like our body, our higher nature also craves its food. There can be no peace in the world so long as we, who live, move and have our being in it, keep to this selfish way of living. There can be no peace for us so long as we are not masters of our own selves, and do not look upon our fellow-beings as deserving of the same consideration as ourselves. A nation that takes no interest in the growth of its character, will lag behind in the march for progress. How often has each of us traced his miseries to his own weaknesses, and repented of his countless foibles! Why then do we not try to be better, but fall again and again into the pit that we heartily wish to avoid? Our lack of *Sradhka* or faith in ourselves is at the root of all our evils and miseries.

Life which we prize so much, is, after all, a mixture of good and evil. In spite of his best efforts to have his wishes fulfilled, man meets with but partial success. Success and failure, hope and disappointment wage their never-ending wars in the heart of man. Many a man running after wealth and fame, find at last that their youthful hopes have turned out to be but commonplace realities.

Thus our life is a continuous series of struggles. If we analyse what all these struggles are for and whether there is any common goal towards which we are striving, the answer is, happiness. Man wants to be happy always, unbroken happiness is *the* craving of worldly existence. If we, again, analyse our idea of happiness, we find it is purely subjective, depending upon the turn of our minds. A child, for instance, is happy with a doll, not so the

youth; what is happiness to a hunter is disgusting to a sage. But we continue to ride the hobby-horse and chase the shadow, and we are rewarded with vain hopes, wasted hours and weariness of spirit, till it is too late, sometimes, to give up the game. When at last we attempt a retrospect of our past life in a serious mood, we find that we have reaped very little in reality, that the game was not worth the candle. Fortunate, however, is the man to whom pangs of remorse and repentance come, and the world seems dark with the shadows of Sorrow and Death, and he feeling himself helpless cries out in the agony of his heart. The light dawns and he becomes convinced that the darkness lay only within himself. So long as man is selfish, the world will continue to be dark. Let us not hope for real peace and happiness until we learn to forget our own interests in trying to make others happy. We are miserable, because we are ever after making others so, in order that we may secure something agreeable to us by robbing them of it. As we sow, so must we reap. We deceive and are deceived; we love and are loved; we hate and are hated. This is the law of nature.

Thus the awakening soul finds out that all the miseries that are in the world are but the offspring of our own ignorance and selfishness, and with growing introspection he mistakes not the nature of real happiness. It then behoves us to cast off this delusion, and candidly take upon us the results of all our actions, good and bad alike. We alone are responsible for what we are, and we alone can mould the future as we will it to be.

Blessed with Reason, our life is not that of animals which live from moment to moment, but we can link the present with the past and judge what will come in the future, as an offshoot of our present actions. Whatever

our past has been we need have nothing to despair. We may fail a hundred times, for, to err is human; we cannot help committing blunders. But must our life therefore be a curse? We have before us brilliant examples of great sages in all ages and countries, mighty souls, who raised themselves beyond the reach of earthly cares and torments, and who did all they could to help their suffering brothers by pointing out a way of escape. These blessed spirits overlooked the common weaknesses of the flesh, and knowing that behind us all there was the omnipotent Atman, preached to us a gospel of strength. No impossible ideals have those sages held up to us, for they exclaim, "Ye are children of immortal bliss, ye are lions, not sheep, shake off false dreams and arise! Keep out all ideas of self, ye that want to be free!" The problem of life is solved when one has obeyed these commands of the Masters. Life is no more a burden to him who has learnt to kill

his selfish passions. Kill our selfishness we must. We learn by hard experience that our attempts to seek happiness in the gratification of the senses, have been all in vain. Let us then begin by controlling our lower self. Let us have perfect command over our nerves. A sound mind in a sound body is not the possession of an impure soul. What good can we expect of a man who always delights in harbouring within his mind a thousand impure thoughts? If one desires to be strong in body and mind, one must practise purity in thought, word and deed, otherwise one cannot escape being weak and miserable, however favoured one may be in worldly possessions. It is only the strong and the self-controlled one who can seek and know the Atman, and thus realising the same Self equally present in all, he does not hurt the Self by the self but reach the Goal which is Bliss everlasting.

BRAHMACHARI VAIRAGYANANDA.

FROM THE LIPS OF MY GURU

1. Have love for thy Guru as for God.
2. Let truth be the centre of all thy thoughts, words and actions.
3. Life is not worth living if thou canst not live for others.
4. Sacrifice must precede success.
5. The fear of doing things base and mean is the stamp of noble birth.
6. Humility of spirit is the true index of culture.
7. Let patience follow thee like a shadow.
8. Evil thoughts are the parent of evil deeds.
9. The path of purity is the way to spirituality.
10. Forgiveness reigns in noble minds.
11. Be thou like the anvil that braveth all blows.
12. Seek neither praise nor blame, for either is equally delusive.
13. Religion is only possible for those who are indifferent to pleasure and pain.
14. Guilelessness is the stepping-stone to spiritual life.
15. God-vision is the highest riches.
16. The plant of spirituality needs companionship of the holy men for its watering.
17. Remembering God is life, forgetting God is death.
18. Life is a search after the Mother, knowingly or unknowingly.
19. Once in the lap of the Mother and wandering (in recurring births and deaths) ceases for ever.
20. Oceans and seas, hills and mountains, Rills and rivers, the sun and moon, Nay all things in the universe—Animate and inanimate—Do proclaim Her love and glory.

21. Let thy devotion to the Mother be deep as the ocean and wide as the starry firmament.

22. Purity is the Mother-ward path.

23. It is Her purpose that rules the universe. Thou art simply a channel for the working of that Divine purpose.

24. Glorify Her name in all thy thoughts, words and deeds. If need be, lay down thy life at Her feet. Repeat the name of the Mother, till the flames of the burning ghat claim thy mortal frame.

25. Say—"Hail prosperity! Thou art a blessing from my Mother."

Say—"Hail adversity! Thou art a blessing from my Mother."

Say—"Hail death! Thou art a blessing from my Mother."

26. Pray—"Grant me, Mother, that one-pointed devotion that may make me behold Thee in every object and hear Thy voice in every sound."

Pray—"May all the acts of my daily life be performed as ceremonials of Thy worship."

Pray—"Grant me, Mother, that I may have the Karma-yogin's spirit of work without attachment, the Raja-yogin's control of the mind without the body-idea, the Jnana-yogin's knowledge of the Self without dry intellectualism, and the Bhakta's devotion without foolish sentimentalism."

ANNADA PRASAD GHOSE.

POTHANA, THE POET AND SAINT

"Of themselves do the bees come to the full-blown flower when its sweet perfume is wafted by the breeze," is the prophetic saying in illustration of the truth of the silent seers swaying the destinies of the farthest parts of the globe. Remaining where they are, in a cave or a forest, or in an obscure village, the perfected souls cannot help diffusing the fragrance of their greatness all around and the world is naturally drawn towards them. The Prophet of Nazareth made no tour round the world, yet nearly half the human population worships Him as the Son of God, incarnate in the flesh! The Lord Buddha never went out of India but almost the whole of the Asiatic continent is to-day filled with the votaries of this Divine Teacher. The simple, illiterate, Sri Ramakrishna Paramahansa Deva of our own day, never went out of his abode in the Temple of Dakshineswar, never thought of preaching his divine message, but the modern civilized world adores him and pays him divine homage. Even so was the case with the hero of our subject, whose illumined life though influenced a limited sphere, yet is worthy of our highest admiration.

Like poets of other literatures, there are Telugu poets, such as Nanniabattu, Thikkanasomaji,

Errapraggada, Srinatha, and Mallana, to whose innocent love of nature, the exuberance and richness of the chaste and sublime expressions they make use of in describing it, bear living testimony. Poets there are, Bhaskara, to wit, who, like Wordsworth and Shelly, have given forth a rapturous flood of melodious music in their effort to apprehend the reality in nature. There are records of even a few first-rate poetical heroes who merged themselves in the Reality, and yet retaining their individuality at times burst forth into elegant and musical poetry, a cursory reading even of which would make one thrill with ecstasy.

The foremost among the Telugu poets of this class is the blessed Pothana, whose name is a household word in the Telugu country, and who is well remembered as the revered author of "Srimat-Andhra-Bhagavatam." Leaving aside the difference of opinion, among Telugu writers, as to the exact date of Pothana's birth, it may be safely taken for granted, that he flourished in the middle of the fourteenth century A. D. As to his ancestry, according to the most authoritative records on hand, we can trace it to no further than Bhimana whose son was Somana. Yellana, the son of Somana, had a son called Kesana whose name has been handed

down to posterity as the worthy father of the revered Pothana, the brightest of all the poets. Pothana is said to have been born in 1378 A. D. It is to be deplored that all the records extant on his life, are totally silent about his childhood and boyhood.

Pothana lived at Vontimitta (Ekasilanagaram) a village in the Cuddapah District, Madras. Since his ancestors had all chosen agriculture as their profession, Pothana too became a tiller of the soil. Being not in the position to engage servants, he himself had to labour hard in the fields throughout the day, in sun and rain and cold. His was the lot to suffer the pangs of bitter poverty. It is so often the case, the roaring lion often lives in the darkest cave.

" Full many a gem, of purest ray serene,
The dark, unfathomed caves of ocean bear."

Naturally enough Pothana in these days of boyhood, living among simple rustics, had neither the time nor the intention of devoting his life to study and contemplation.

One day when he was grazing his cattle on a hill close by, it so chanced—perhaps the first incident in his life that brought on a sudden and thorough change in him—that he saw in a cave a strange figure sitting cross-legged, with eyes closed and face wearing a bright and serene appearance. Who can know what the feelings of the rustic Pothana were, but he fully prostrated himself before him and stood there with folded hands with all the devotion of a simple-minded villager. He was initiated by the Yogi whose name was Chidananda, and was instructed, it is believed, to repeat the name of Sri Rama.

His after-life, it is needless to say, was marked with a career altogether different; for he was now no longer the old peasant Pothana. His simple rustic look yielded place to the serious and thoughtful expression of the philosopher. He would not often be found now working in the fields or grazing the cattle. Forest-recesses or solitary river-banks were the places he now resorted to, where he would burst forth into spontaneous musical poetry. He hungered after Truth with the yearning of an innocent child for its mother. Once he bathed in the river Tungabhadra, chanted the Sri-Rama-Mantram and sat there rapt in deep meditation, when there stood before him the blessed Lord, in

the lovely figure of Sri Rama. It is said that he received there *Adesha* (command) from the Lord Himself to compose the "Andhra-Bhagavatam," and dedicate it to the Supreme. Pothana is even now revered in many parts of the Telugu country as "Andhra Vyasa" (the Telugu Vyasa) and "Sahaja Pandita" (the nature-born scholar)!

Thus runs the opening verse of his Bhagavatam :—
" Instead of expecting to receive lands, vehicles, jewels, wealth and rank, by dedicating this work to these earthly kings, Bammera Potha Raju composed the Bhagavatam for the good of the world, and dedicated it to Sri Hari." All the Telugu poets raised themselves to high rank and position by dedicating their work to the then ruling chiefs and kings, and Pothana perhaps was the only one who preferred to suffer poverty by dedicating his work to the Most High rather than flatter the rich.

His faith in the Lord enabled him to work miracles. Once when he was writing his Bhagavatam in his field and his son Mallana was tilling the land, Sri Natha, who was one of the court-poets of the Carnatic chief and a near relation of Pothana was passing that way with all his pomp, being carried in a richly-decorated palanquin. The haughty Sri Natha with a view to exhibit his psychic powers before Pothana and to induce him thereby to dedicate his work to his royal master, asked the front carriers of his palanquin to let go their hold and move aside; yet curiously enough, the palanquin was moving forward as before. The intrepid Pothana, strong in the armour of God, instantly asked his son Mallana to unyoke one of the two oxen from his plough, which being done, the plough went on as before. Nothing discomfited, Sri Natha ordered the back carriers of his palanquin also to withdraw. Pothana too asked his son to untie the other ox also. So the palanquin was moving forward without carriers, and the plough was tilling the field without oxen!

It is said that when he was writing the story of the *Vardha* (Boar) Incarnation in the third Skandha (section) of his book, the then ruling chief, wroth at not having the Bhagavatam dedicated to him, came with a strong escort to surround Pothana's hut and take him away as a prisoner. But the armed troop instantly ran away helter-skelter at the sight of a huge roaring wild Boar who—it is as-

serted in the story—was none other than the great Varāha Himself. Once when he was writing the story of Gajendra Mokshanam (the liberation of the great Elephant) in the eighth Skandha, the spontaneous flow of his poetry suddenly came to a dead stop and he began deeply contemplating on the line which was to complete the verse. Being unable to make it up, he left it where it was. It is told that the Lord Vishnu Himself, in his absence, entered his hut in Pothana's guise, wrote the line, and disappeared! Many other such incidents, which will sound incredible to the modern ear, seem to have occurred in the life of this great poet-saint. The following is however worthy of mention. In the above story it is written: "Seized with the idea of offering protection to the (suffering) Elephant, (the Lord Hari came away in haste) without telling even a word to Lakshmi, without taking His disc and mace, without being followed by His retinue, and without even looking that He was properly dressed." His rival, Sri Natha, took objection to this verse and sarcastically asked Pothana, whether the Lord had gone there as a looker-on of the fight between the Elephant and the crocodile when the former prayed to Him for protection. Pothana who preferred example to precept, did not argue, but presently concealed Sri Natha's son and while his rival was just at dinner, informed him that his son had fallen into a well. Sri Natha, who had not yet done with his meal, at once ran to the well even without washing his mouth. Pothana jokingly asked the confused Sri Natha, "Well, Sir, you have not brought a rope, ladder etc., or a diver to rescue your beloved son! What! You have come here, I see, merely as a looker-on of your son's drowning!" So saying he brought Sri Natha's son before him and retorted by remarking, "More confused, O Sri Natha, was the All-merciful Father

when He heard His devotee calling for His help in distress."

Pothana was a great Vedantist as well. His work is wonderfully replete with high philosophical truths and startling Vedantic enquiries. One has to wade through the whole Telugu literature to meet with another work in which the accuracy of philosophical thoughts and the depth of earnest devotion are so harmoniously blended together. The sublime majestic verses describing the Gajendra's earnest prayers to the Supreme, portray the loftiest philosophical attainments of the author. The soul-touching lines of exquisite beauty in the tenth *skandha* of his book, descriptive of the feelings of the Gopis when their beloved Sri Krishna suddenly vanishes from amongst them, bear testimony to his highest emotional development. Thus Pothana was a Jnani and a Bhakta in one. His poetry is spontaneous, yet artistic and musical. His style is chaste and pleasant. His exposition of philosophy is peculiar, yet simple and convincing.

Pothana is said to have also written "Virabhadra Vijayam." Another small work, "Bhogini Dandaka" claims him as its author. The one thing which is markedly appealing throughout his works, and which has exercised a dominant sway over the minds of all the brightest Telugu poets, is the burning passion of Realisation.

His son Mallana inherited the high attainments of his gifted father and came to be known as "Paurhha Kavi" or the Majestic Poet.

Pothana, the prince of poets, passed away, it is said, in 1435 A. D.

He is not one who has greatness thrust on him nor is he born great; but of him we may rightly conclude in the words of the poet "Who he is, that you judge!"

A SEEKER.

GLIMPSES

If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

—Dhammapadam,



Be at rest.—

The past is Death's, the future is thine own;
And love and joy can make the foulest breast
A paradise of flowers, where peace might build her nest.

—Shelley.



The attainment of truth is possible only when self is recognised as an illusion. Righteousness can be practised only when we have freed our mind from the passions of egotism. Perfect peace can dwell only when all vanity has disappeared.

—*Buddha.*

✱

It is not so much the men that count as the Man.

—*Napoleon.*

✱

I do not want any heaven at the price of the undying anguish of the meanest man that ever lived. Let us all sleep together, if need be, in a night that shall never know morning, but do not mock me with the offer of an endless song in any mouth that shall have for echo an endless groan on the burning lips of an outcast brother.—*Minot J. Savage.*

✱

He indeed is known as the *Jñani* who, when one arm of his is being chopped off by an axe and the other besmeared with sandal-paste, feels neither being hurt in the one nor pleasing in the other.

—*A Sanskrit Sloka.*

✱

Our physical as well as social life, customs, manners, art of life, philosophy, religion, nay even many an accident, all are crying out to us: *that we shall renounce.*—*Goethe.*

✱

Forty Sacraments are useless

To the man to passions given,
For they lead him not to Brahma,
Lead him not to Brahma's heaven,
Sacraments though rarely taken,
Bless the man to virtue given,
Lead his soul to holy Brahma
Lead his soul to Brahma's heaven.

—*Gautama's Dharma Sutra*, viii 24, 25.

✱

The learned men have said that a man himself is born as his son; therefore, a man whose wife has given birth to a son, should look upon her as his mother.—*The Mahabharata.*

✱

—All the means of action—

The shapeless masses, the materials —
Lie everywhere about us. What we need
Is the celestial fire to change the flints
Into transparent crystal, bright and clear.
That fire is genius.

—*Longfellow.*

✱

Change yourself, and fortune will change with you. —*A Portuguese Proverb.*

✱

Life may change, but it may fly not;
Hope may vanish, but can die not;
Truth be veiled, but still it burneth;
Love repulsed, — but it returneth.

—*Shelley.*

THE SECOND CONVENTION OF RELIGIONS

THE second Convention of Religions met on January 9, in the Mayo Hall, Allahabad. The attendance was very large, the entire Hall being full. The assembly included many eminent men of different provinces, besides the representatives of various religions. Proceedings began with a beautiful and apposite Veda *Mantra* sung by Srimati Sarala Devi Choudhurani at the piano, accompanied by Miss Ryce on the violin and a sweet chorus of children. A special Sanskrit prayer composed for the occasion was next recited by Pandit Hari Narayan Jha, which was followed by a Christian prayer. Mr. Sarada Charan Mitra, the General Secretary of the Convention then welcomed all present in a

felicitous speech. He observed that they were all parts of the same common humanity, sons of the same Divine Father, and that their mission was to encourage love, peace and harmony and not to enter into any controversial points with one another. He then declared the Convention open. The Hon. Maharaja Bahadur of Kassim Bazar next proposed the election of the Maharaja of Darbhanga as President. He was seconded by Raja Mahendra Pratab Sing of Brindaban. The Maharaja of Darbhanga occupied the chair amidst cheers. Mr. Mitra then announced that the Gackwar had wired from Baroda regretting his inability to attend the Convention. The Maharaja of Darbhanga then deliv-

ered the following address:—

I esteem it indeed a very high honour to be called upon for the second time to preside over this great Parliament of Religions. The last time on which this Convention was held was in Calcutta, nearly two years ago, on the 9th April 1909; and those of us who were then present will not soon forget the fine impression made by the widely-diffused fraternal spirit which appeared to animate all the members, as they began to realise, during the course of the session, that they had much more in common in the realm of religion than they had hitherto supposed, and that the outward forms of creed and ritual and worship which hitherto have acted as walls of separation, were as dust compared with the spiritual ties which bound them together in the fundamental verities of all religions.

It gives me no small pleasure on this occasion, on behalf of myself and all those who have had the charge of arranging this Convention, to extend a right cordial welcome to you, the delegates, who have so willingly come from all parts of the Empire to take part in the deliberations of this great assembly. It is a most hopeful and cheering sign of the times. Our last Parliament did well. Let this one do better, in more securely welding together the bonds of our spiritual friendship and our more intimate acquaintance and mutual understanding with one another. Many of you are doubtless acquainted with the old story of the Man in the Mist. In the distance he saw an object and thought it was a dog; on coming somewhat closer he saw it was a man, and when he came quite near, he found it was his own brother. This is a parable full of meaning for us all. Let this be a place where all mists shall be dispelled, and where we shall, in clear light, recognise each other as brothers—pilgrims on the march—wending our ways, albeit by different routes, to the Home of our hearts—Our Father, God.

I, therefore, welcome this great Convention assembled here to-day as a proof that the former one has done good work in kindling an interest in the comparative study of religions and in clearing the path for the realisation of the truth that all religions of the world represent, each in its own way, on varying spiritual planes, the strivings of human hearts to obtain a more and more intimate

knowledge of the One God, who is over all and in us all—the Great Father of Man.

I desire to emphasise this truth at the outset, for it appears to me that the knowledge of God is the one master-quest of life,—to know Him, His character, and His will concerning us, in order that by loving Him, we may also obey Him and become more and more like Him, as daily we approach Him in reverent worship and lowly thought. This is the ultimate aim of all religions; and any religion that does not possess its adherent with the spirit and aim I have just referred to, is of little practical use in the ordering of a man's daily life.

From the idea of the Universal Fatherhood of God, there follows the natural corollary of the Universal Brotherhood of Man, —a truth which, when realised, will solve all the perplexing problems and antagonisms which are rampant in the world at the present day, and which would make our India the abode of love and loyalty, where fanaticism and racial discords would be extirpated for ever, and where all would join in helpful brotherhood in furthering the progress of our country in all its best interests.

This surely is the end sought for in this Religious Convention, not merely in an academic way to hear papers read regarding the different creeds and cults of mankind (although these are good things in themselves) by men who know them, but to realise in a very practical way that as religious men, belonging to different communities, all travelling on their way to God, we ought to put our religion into our daily life and allow it to permeate all our family, social, civil, and industrial pursuits, helping each other all the while, and letting it be seen that we are, through all our creeds, beginning to realise that we are all children of One Father, and therefore we ought to behave as brothers towards each other.

As a general rule, a man is born into his religion, and is brought up and trained in the beliefs of his forefathers. It is the God-appointed way. A man does not require to change his religion in order to arrive at a knowledge of God, and to know that men are brothers and ought to love one another as such. But he ought to keep his mental and spiritual eyes clear and open to the reception of truth (for all truth is of God) from whatever quarter it may

come; for, adherence to one's own religion need not include the negation of, and disregard for, others. Truth is not the exclusive possession of any race or creed. It is the aim of every religion to know the Supreme, and the only difference arises in the paths by which each tries to reach Him. I am sure that we would be rendering more faithful service to Him if we were to substitute toleration for bigotry, and instead of wasting our energies in exposing what we may consider to be the defects and fallacies of other religions, we were to strive to discover those beauties (so bountifully scattered in every sacred book) that lie behind the veil in all revelations. And you will agree with me, that a study in this direction, carried on with all reverence and humility, will meet with ample recompense from the Most High.

I am a Hindu of Hindus. I was born of a Hindu family and was brought up, I hope not unintelligently, in the faith of my forefathers. I shall not attempt now to give anything like an exhaustive exposition of the Hindu religion, as that will, I trust, be done by others during the course of the present session. The sects of Hinduism can be branched under three separate headings,—‘तस्यैवाहम्,’ ‘ममैवाहम्,’ ‘तुमेवाहम्.’ The first means ‘I am His,’ the second ‘I am Thine,’ and the third ‘I am Thou.’ The very beginning of our religion is the realisation that a man belongs to God and is safe in His keeping.—‘I am His.’ The second, ‘I am Thine,’ is an advance on the first thought, and betokens a more intimate personal relationship, and a living faith in the actual presence of God in daily life. In the third and final form, the Hindu enters into a closer relationship with God, becoming one with Him—‘I am Thou.’

According to Hinduism nothing really exists but the one Universal Spirit, formulated in ‘एकमेवाद्वितीयम्,’ “There is but one Being without a second”; whatever appears to exist separately from the Spirit is mere illusion. This is the true Veda.

Starting from the Veda, Hinduism is all-embracing and adapts itself to all sorts and conditions of men. Its ceremonial observances appeal to some; others are attracted by its practical nature in regulating the affairs of daily life; the severely moral aspect appeals to many, the devotional and magnetic side has also its votaries; and to others the

philosophical and speculative side appeals in its full force. A similar idea is expressed in that *sloka* of the *Srimad Bhagavata* :—

निवृत्ततर्पणैरुपगीयमानाद्द्वौषधाच्छ्रोत्रमनोजभिरामात् ।

क इत्तमश्लोकश्रुत्यानुवादत् पुमान् विरञ्जित विनापञ्चम्रात् ॥

“What man other than the slayer of the Atman (which is without sorrow), should be averse to singing the glory of the Lord, of supreme fame, which is resorted to by saints divested of desire, which is the cure of the world-malady, and which is a delight to the ear and the mind.” (*Bhag.* x. 1. 4.)

All the great religions have their own symbols. It is impossible for the neophyte to apprehend the Deity as pure Spirit; for the great mass of mankind He can only be realised by Incarnations and symbols, and hence in Hinduism the symbols are great and manifold, each representing some aspect or attribute of the Divine. This is called by many, who do not understand the inner significance of its meaning, ‘idol-worship.’ But although the idol, or symbol according to Hinduism, is permeated by God, as every atom is in the universe, such worship is directed to the special aspect or attribute of the Divine Being, which the idol or symbol is meant to represent. And just as pictures are necessary to a person so long as he has not seen the objects that they portray, so these idols, or symbols of the Divine attributes, are needful to aid the worship of God by man, until in the course of time by the development of his intuitive faculties and the unfolding of a higher spiritual life he will become less and less dependent on the visible symbol, and ultimately reach the final state of *Sadvijja* and become merged in the Eternal Spirit.

The subject of idol-worship is intimately connected with the question of *Avatāras*. The Supreme Immanent God has no form; and yet it is a form that the devotee worships as the ‘idol.’ The particular form that he gives to the image he worships, is one in which he believes God to have manifested Himself. Nor is there anything incongruous in this idea of God’s manifestation. God is the ordainer of the world; every item of the world-process is under His guidance.—‘सत्यैव प्रशासने सर्वेषां सम्पन्नसौ त्रिपुतः’ says the *Bṛihadāranyaka*. And at the commencement of this process, He sets going those forces which keep the phenomena of the Universe running along their appointed course;

but in course of time, owing to the multiplicity of conditions and diversity of potentialities bearing upon them, the world begins to show signs of disorder and confusion. He is, in fact, like the master mechanic who sets up a machine and starts it, leaving its parts to perform their respective functions; and just as he has, from time to time, to set right any parts that may have got out of order and give fresh impetus and direction, rendered necessary by the conditions then prevailing, so also in this most complicated machinery of the Cosmos, when the Creator finds that the diverse energies rushing forth in various directions would, if left to themselves, throw the whole fabric into inextricable confusion, He, in His limitless compassion, incarnates as an *Avatar* to counteract the disruptive forces of mankind and strengthen and rehabilitate the laws conducive to its welfare. This is what Sri Krishna has Himself declared in the following verses :—

यदा यदा हि धर्मस्य शान्तिर्नार्ता भवति ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
पञ्चाङ्गाय चाधुना विनाशाय च दुर्लभाय ।
धर्मसंस्थानार्थाय संभवामि युगे युगे ॥

"Whenever, O Bharata! there is a slackening of *Dharma* (virtue) and corresponding rise of *Adharma* (vice), then I incarnate Myself; for the saving of the good and the destroying of the evil, and for the rehabilitating of *Dharma*, I appear as an Incarnation from cycle to cycle."

In order to make His aid most effective, He has to take some sort of a physical form; and the form that He chooses for this purpose is the one that He finds most effective in the bringing about of the desired state of things. If the forces threatening disruption happen to belong to the region of water, He takes the form best suited to work in that element; if these forces are of the air, the form taken is one most effective in that region; and so on. There is no limitation to His choice; and there can be nothing intrinsically high or low in the form He may choose to adopt as long as it serves the purpose of the Incarnation. To Him all forms are the same. That is why His manifestations have been called *Avatāras*, crossing down, descending. By having recourse to this voluntary descent for the good of the world, the Supreme God, the fount of all that is good and noble, sets us the

example of that Self-sacrifice which stands at the root of all morality and ethics.

Perhaps I may be allowed to say a word or two about our caste system. And here I may say, parenthetically, that caste is no monopoly of the Hindu communities. In every nation under the sun, the caste system exists, although it may be called by different names in different countries. It has its uses, and like all things human, its abuses; but on the whole it has wrought beneficently in our Hindu social order. The primary castes of Brāhmanas, Kshatriyas, Vaisyas and Sudras were created, as the *Purusha-Sukta* tells us, to serve definite purposes of the body politic. The Brāhmana to keep the religion intact, the Kshatriya to guard and to rule, the Vaisya to look after the economical and industrial interests of the country, and the Sudra to serve. All the other subdivisions were evolved and developed by social and industrial causes. Each caste has its own religious ceremonies and social rules, as well as its own customs regarding work, food, marriage and funeral ceremonies and the like; but looked at broadly, it has been a great system of primary education for the people of the land. If education means the drawing forth of the potentialities of a boy and fitting him for taking his ordained place as a member of society, then the caste system has hitherto done this work in a way which no other plan yet contrived has ever done. The mere teaching a youth a smattering of the three R's and nothing further in a primary school, is little else than a mockery. Under the caste system the boys are initiated and educated almost from infancy into the family industry, trade, profession or handicraft, and thus they become adepts in their various lines of life almost before they know it. This unique system of education is one of the blessings of our caste arrangements. We know that a horse commands a high price in the market if it has a long pedigree behind it. Is it unreasonable to presume that a carpenter whose forefathers have followed the same trade for centuries will be a better carpenter than one who is new to the trade, all other advantages being equal? Caste system has doubtless evolved some abuses. But no other nation can cast stones at us in this respect.

The great books of our Hindu religion inculcate all the human virtues which are embraced in love

to God and to our fellowmen, loyalty to the Sovereign, to law and to the social order, help to the helpless and the friendless of all classes. Everything relating to daily life is penetrated with the spirit of religion, and a kindly respect for the religions of those who belong to different cults.

I am firmly convinced that the beginning of a new life is visible in Hinduism. We are all realising, as we have never realised before, that if spiritual Hinduism is to have a chance of regenerating our people, it must begin in family life by precept and example: it must be recognised in the teaching at our primary schools, colleges and universities, and the practice of the presence of God must be carried on in the daily life. We have already begun to sow the seeds of such a teaching by the institution of a great missionary enterprise throughout the length and breadth of the land, which, it is to be hoped, will yield good results in the near future. To a true Hindu, a Godless education is worse than no education at all.

I must now draw these remarks to a close. As a Hindu, I know I am speaking the sentiments of all my co-religionists when I say, that Hindus look with kindly feelings on all the different religions represented here to-day in this vast gathering assembled from far and near, and it is the very purpose and aim of this Convention that these feelings for one another should animate our hearts. The more we know each other, the more we will respect and love one another. Then all religious bitternesses and animosities will melt away, and disloyalty will cease to be. Religion, the cornerstone of character, will shine in all we think and say and do; righteousness will be exalted in the nation, and peace will flow like a river throughout the land. I cannot do better than conclude with the lines which the American poet, Whittier, addressed many years ago to the Reformers in England:—

Press bravely onward, not in vain,
Your generous trust in human kind:
The good your bloodshed could not gain,
Your peaceful zeal shall find.

After the address was over the following papers were read by the gentlemen named:—

1. Shaivism by Mr. J. M. Nallaswami Pillai of Madras.

2. Judaism by Mr. Isaac of Calcutta.
3. Modern Buddhism by Babu Nagendra Nath Basu of Calcutta.
4. Vaishnavism by Mr. Padma Nath Bhattacharya Vidyabhushan of Gauhati.
5. The Message of Christ by the Rev. Mr. Burn Lucas.
6. Shakti-ism by Mr. Kasi Nath Sahay of Behar.
7. Islam by Khwaja Kamal-ud-din of Lahore.

THE SECOND DAY'S PROCEEDINGS.

The Convention met again the next day, H. H. the Maharaja of Durbhanga presiding. The attendance was even larger than that of the previous day. A magnificent picture entitled 'Salvation for All,' was displayed on the *dais*. It represented the great prophets of humanity, a sort of Society of Saviours. In the centre of the painting was the beautiful Lord Gauranga, with arms uplifted above, his face filled with rapturous devotion. On His right in the front stood the great Sankara, sweetly smiling, with Ramanuja quietly folding his palms, Madhwacharya, Nimbarkacharya and Vallabhacharya. Behind these great ones from the South there were seen, from the centre, the Shakti, the great Guru Nanak, the strong face of Swami Dayanand Sarasvati and the mystic, serene appearance of Sri Ramakrishna Paramahansa. On the left of the Lord Gauranga, one met the compassionate gaze of the Lord Buddha from His peaceful face, next to Him being the grand simple aspect of Zoroaster, the sorrowful yet triumphant eyes of Jesus and the serious face of Rammohan Roy. Behind these in the second row were Adinath Jain with a piece of cloth before his mouth, Moses clad in his priestly vestments, and Mohammad severely austere. In the foreground of the picture were the holy books of the prophets, and in the background the holy places of their respective religions.

The Proceedings began with some music by Sri-mati Sarala Devi Choudhurani. The Rev. Mr. C. F. Andrews then read a prayer, after which the Hon. Justice Sir George Knox, delivered the following address of welcome as President of the Reception Committee of the Convention, from which we take the following extracts:—

'Brothers! In the name of God the common Father of us all I bid you a hearty welcome....

We all meet on a common platform of love in this Convention, each earnest in the removal of the causes of discord and animosity. Universal humanity is our watchword. May I venture to ask you to carry the standard one step further and add, the raising of universal humanity towards the Divinity from which it sprung, as our aim? I agree that to know ourselves and to know our neighbours is the first great step.

But this knowledge, even when we attain to it, leaves us in a comparatively low place. Surely we shall never be content to rest there, and the more so as each realises when he wins that knowledge, that our origin is not of the earth, earthy. As we roll back, each one of us, our pedigree, if we only carry it far enough back we see, maybe clearly, that in the first instance it was God who breathed into us the breath of life, that we were created in the Divine image, and that it was God's breath which made us living souls. This is undoubtedly what Christianity teaches me. If I turn to the Rig-veda I find the same idea.

With invocations on the guidance of the Father's mind and the Mother's great inherent power I muse prolific Parents, that have made the world of life, and for their good all round wide Immortality.

If I turn to Greek literature it is the same. In Pindar I find it.

The Koran tells us, 'humanity is one vast brotherhood, with God as the Creator and Master who looks upon all as equal.

Realising then that we are heaven-born, our next step is to realise that we have to recover our birth-right and the means whereby it can be recovered.

It is at this point that creeds diverge, give such different utterances and draw such widely different ideals of the end. But if we are in earnest, then difficulties will spur us on rather than discourage us, and our evident aim should surely be to prove all things, and to hold fast that which is good,..... This will, I hope, explain the anxiety with which I again impress upon all to examine each the creed of the other with an open mind, and thus to take the first step forward. As I was reminded the other day, God keeps the going man. Hence is the necessity not for academic knowledge, but for ascertaining, holding fast and moving onward, taking our stand on that which we by proof find to be good.

Brothers, I was born in India, not, it is true, in the Aryavarta but it has pleased God to place me in Aryavarta for nearly half a century and to enable me to make friends with those who are Aryans in the true sense of the word. Six-sevenths of my life have been spent in India. I love her in all her phases and I love her sons. I recognise and trust how very much she has done for me, how widely she has broadened my view of life, and I would fain give her the best of my hopes, energies and aspirations. I love her language, the perfect Sanskrit; I love her philosophy and I have given to it not a little study. Never shall I forget the eager interest with which I first read the beautiful idylls of Kalidasa, the Meghaduta and the Ritu-Samhara. I was filled with delight in going through the Sakuntala. I admired the broad legal mind of Manu. But with all this love still I am a Christian.....

For myself and for them (whom I love), my Prayer is that contained in the noble and practical Hymn of that robust man, Thomas Hughes:

"Oh God of Truth whose living word
Upholds whate'er hath breath,
Look down on Thy creation, Lord,
Enslaved by sin and death.

Set up Thy standard, Lord, that they,
Who claim a heavenly birth,
May march with Thee to smite the lies
That vex thy ransomed Earth.

Then God of Truth for whom we long,
Thou who wilt hear our prayer,
Do Thine own battle in our hearts,
And stay the falsehood there.

Yea, come! then, tried as in the fire,
From every lie set free,
Thy perfect truth shall dwell in us,
And we shall live in Thee."

With this prayer on my lips I again, brothers, bid you welcome.

Papers were afterwards read as follows:—

1. Israelitism—Mr. N. E. David (taken as read).
2. Islam, read by Mr. Mohammad Ali, M.A., L.L.B.
3. A Rational Teaching of Zoroastrianism—Mr. B. F. Auklesaria (taken as read).
4. Zoroastrianism, a Revealed Religion—Mr. T. T. Vinadalal, M. A. (read by Professor Nalini Bihari Mitra, A. C. College).

5. Buddhism, the Doctrine of Immortality—Anagarika H. Dharmapala (read by Professor P. Sinha of A. C. College).

6. Buddhism in Its Relation to Hinduism—Raj Bahadur Jadunath Mozumdar, M. A., B. L. (taken as read).

7. The Arya Samaj, read by Professor Rama Deva, B. A.

The Convention then rose for recess.

After the recess, the chair was, in the absence of the Maharaja of Darbhanga, taken by the Hon. Maharaja Manindra Chandra Nandi of Kasim Bazar. The following papers were read by the gentlemen

named:—

Jainism (Shvetamvari) by Vijay Dharma Suri Shastravisharad, (Hindi).

Christianity as Redemption from the World (by the Rev. Mr. A. P. Hogg) read by the Rev. Dr. A. H. Ewing.

Bahai Faith by Sayed Mustefa.

Practical Vedanta by Swami Chidananda.

The papers on Brahmo Samaj by Prof. Ruchiram Sahani, Rai Sahib, and Angelology by Mr. E. J. J. Modi, B. A., were taken as read.

We are sorry we have not received the report of the last day's proceedings.

THE SWAMI VIVEKANANDA CELEBRATION:

GREAT CROWDS AT THE BELUR MATH: THOUSANDS OF POOR MADE HAPPY.

THE spirit of the Swami Vivekananda is still here. Though freed from the bondages of life it remains with us, drawn by love and the purpose to help.

Anyone who might doubt this would have had that doubt forever banished had he come to Belur Math, Sunday January 29, when the 49th. birthday of the great Swami was celebrated with befitting, sacred service, the feeding of thousands of the poor, and with that tremendous, soul-inspiring enthusiasm that comes as the direct result of a burning devotion and spiritual, living understanding of the message and the life of a great Teacher.

It was a day—above all, of religious feeling and consciousness. The very air was charged with love for the Master—yes and that love of thousands of earnest souls brought among them the great soul of Swamiji. One felt that. One knew that.

It was a day also of joyous festivity. It was a great day for those particularly who came from the near-by villages and from the city of Calcutta summoned in the early hours of the morning by the beating of drums, giving them the glad news that for them that

day the Master had prepared a feast, not alone of soul, but also one that would benefit them physically, who were of the poorest of India's poor.

The Swami willed that the great message he gave the world, was to be great not only in a philosophical and spiritual way, but that it should be of help to those of whom Jesus the Christ said: "Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto Me." And the Math, striving likewise and as earnestly as the Swami himself, to realise his ideals—now that he has passed from ordinary mortal view—are doing this great charity in his name and that of his Master, Sri Ramakrishna Paramahansa. They are doing it just as did the Swami when he was with them in mortal life.

The proceedings of the day began with a reading from the Brihadaranyaka Upanishad in the morning. The buildings of the Math were festively decorated and the room occupied by the great Teacher in his latter days was filled with flowers and his pictures decorated. One large picture of Swamiji, garbed in Sannyas robe, stood in an especially beautiful and flower-strewn shrine. Thousands

of people passed before this and made Pranam. Now and then great shouts of triumph: "Jai Swamiji ki jai," rent the air, echoing and echoing across the spacious grounds of the Math and the sacred river that flows beside.

Great companies of men and women visited with devotion in their hearts and the name of the Teacher on their lips, the memorial chapel where his ashes rest. The white marble *Vedi* was adorned with garlands of marigolds.

The park-like ground between the chapel and the Math served as a dining-field for the thousands of Swamiji's poor and just to the rear of this field was the large, open-air kitchen with maunds and maunds of whitest rice, great, shining brass *dekkhis* heaped with curries, and hundreds of earthen vessels filled to the brim with appetizing *dahl*. Throughout the night previous Brahman cooks had laboured and throughout the morning itself. Beside these tempting delicacies there were irresistible luchis, sweets and cooling curds.

It was a sight of sights, a memorable sight to see those thousands of men, women and children feast. They came with hunger, whetted, not by appetite but by the pains and pangs of dire want. It made one, at the same time, both sad and happy—sad to the poverty of such numbers and happy because at least on this occasion their vital needs were temporarily relieved.

Then those who looked on with joy at this feast—and there were hundreds of spectators—were inspired by the service of scores of ready helpers who made it their point to wait upon the hungry multitude. These helpers were lads, some of them of the best families and all with the best hearts. Of course, the Swamis and the Brahmacharins of the Math were occupied every moment, supervising and helping and inspiring everyone.

Those who visited the Math also benefited—for they were given the holy food of Prashad.

Following the feast a large group of people gathered on the grounds of the embankment fronting the Math entrance and heard among other lectures and recitations a stirring address on "The Influence of the Swami Vivekananda in America," delivered by Mr. Alexander, an American journalist and a disciple of the Vedanta philosophy.

During the course of the day singing-parties engrossed the attention of many and as the hours passed, silent, devotional groups visited the sacred chapel to receive the blessings and spiritual gifts of our Lord Sri Ramakrishna Paramahansa, and of his great disciple, our beloved Swami.

Altogether it was a day of days, an occasion when the presence of the Master and of Swamiji was especially felt and everyone was conscious of having been blessed by that beneficent presence.

A WESTERN VEDANTIN.

AT MADRAS

The birthday anniversary of Sri Swami Vivekananda was celebrated on the 29th January, in the Ramakrishna Home, Brodie's Road, Mylapore. In the morning, as usual there was Bhajana in which all classes of the Hindu community took part without distinction of caste or creed. In the midday about 2,000 poor people were fed. In the evening there was a lecture on "Sri Swami Vivekananda" by Mr. Myron H. Phelps of the New York Bar, which is reproduced elsewhere.

After the conclusion of the lecture which was heard with rapt attention, Mr. Phelps said that he would be very glad if anybody in the Hall who had known the Swami and his spirit could certify to it by their words in addition to what had been already said by him.

Mr. Setlur of Mysore said that from his personal acquaintance with the Swami he was convinced that everything uttered by the Swami was inspired. The one great ambition of the Swami which he did not live long

enough to fulfil was the establishment of a Ladies' Math in Poona, to train them to educate their sisters and to give medical relief. Another great ambition of the Swami was the education of the masses who were the real Indian nation.

Mr. V. Munuswamy Aiyar, Reporter, *Madras Mail*, dwelt on the valuable services rendered by Mr. Goodwin, the shorthand reporter. It was Mr. Goodwin who preserved the memorable words of the Swami and they were all deeply indebted to him. He, the speaker, had never come across a more devout disciple than Mr. Goodwin who spent all his lifetime in the service of the Swami. He also referred to another of the devout disciples of the Swami, namely, the late lamented Alasingaperumal, who was very anxious to buy up the bungalow in San Thome in which the Swami stayed while at Madras, before he went to America.

Dr. M. C. Nanjunda Row in proposing a vote of thanks to Mr. Phelps, said that Mr. Phelps had come all the way from America to do good to India. Everybody present was seeing him before them, sitting like a white Sannyasi. He had consecrated his life to their cause. It was a happy sign of the times that such souls should be in their midst at the present moment. One great sin of India as pointed out by Mr. Phelps, was the neglect of the masses. The subject had been engaging the attention of the educated people. The educated classes could not do anything, because their education had made them clever, fit only to talk and to put forth counter-arguments against arguments. The only hope in regard to the education of the masses lay in the younger generation. The masses could not be educated by the mere introduction of primary and compulsory education by the Government. Mere ordinary education to Pariahs would make them only discontented. As Swami Vivekananda had said, a number of young Sannyasins who had thoroughly

grasped the truths of Vedanta should carry those truths to the masses, along with the imparting of instruction to them on Western lines. They should visit the *paracherries*, and teach them to bring forth from their hearts the divinity in them. In order that the teaching may take effect, secular education should go hand in hand with spiritual education. With the aid of magic lanterns and other cheap apparatus, the great truths of science should be taught to them. They should be taught verbally geography, geology and chemistry, hygiene, sanitation and cleanliness. They should be made to realise that they were not depressed classes and that they must prove it by attaining the culture and prestige of the higher classes by means of education in secular and religious truths. A number of young men must devote their attention to that noble work. Again as regards the masses, a great gulf existed between them and the educated classes, and nothing had been done to bridge that gulf. To that end a great national festival must be held on spiritual lines, in which no distinction of caste or creed should be observed, and it should be shown that all Indians formed one nation. They could form small associations like the Ramakrishna Home and similar institutions.

Referring to the recent Theosophical teachings he said that many of the educated Indians had been given to swallow big pills, with promises that those pills would do very great good and that they would be able to see the great Christ coming. Those people should not forget that the real Christ was within them. They must discover the Christ within themselves. There was one great fallacious teaching given out by the Theosophical Society, namely, that seeking *Moksha* was selfishness, because it was the seeking of individual salvation, and that therefore they must not seek *Moksha*. Young men should not be gulled into believing such things, being carried away by eloquence. Just as a tree was judged by its fruit

and the value of the tree was enhanced by the sight of its fruit, so was the value of a religion enhanced by the fruit of *Moksha*. By the attainment of *Moksha* not only an individual became free but that individual would also make everyone else free and liberate the world. The highest aim of the Hindu religion was *Moksha*.

He then explained *Moksha* as the highest of *Purushārthams* and pointed out the necessity that that ideal should be impressed upon young minds. *Moksha* entailed loss of self-consciousness and egoism, liberation from self. It was the loss of self-consciousness that led them to *Moksha*. Was liberation from self-conscious existence and attainment of supra-consciousness selfishness? He was not speaking in any spirit of animosity towards the Theosophists, but in a spirit of pity towards his young friends.

Swami Ramakrishnananda said:—*Moksha* means liberation from the bondage of selfishness.

Dr. Nanjunda Row continuing said, that it was by not adhering to such high ideals that most of the educated men were becoming materialistic. They had lost that ideal of *Moksha* and hence all their efforts were confined to "money-making, eating, drinking and begetting and dying in mathematical precision" as Swami Vivekananda once said. It was the beacon light of *Moksha* that should ever rivet their attention and make them so regulate their mundane activities as not to lose sight of it but advance towards it.

In conclusion he thanked Mr. Phelps for having given them his advice, and hoped that if followed it would bear wonderful fruit.

The meeting terminated with *Deeparadhana* and distribution of *Prasadam*.

AT BANGALORE

Under the auspices of the Ramakrishna Mission at Bangalore, the 49th birthday anniversary of Sri Swami Vivekananda was cele-

brated on Sunday the 29th January, within the premises of the Mission building at Basavangudi. From early morning a number of Sankirtan parties gathered in the Math, where a spacious pandal was put up for the convenience of those who were anxious to take part in the proceedings. The Bhajana parties went in procession through the City and passed the Sankara Math. They were viewed by the Princesses of the Mysore Royal family from the balcony of the Sankara Math, where they had just then arrived to offer *puja* to Sri Sringeri Swami. The different groups were led by Sri Vivekananda Sanga Bhajana parties and sang devotional songs. On arrival at the Math, they were received by Swami Nirmalanandaji, who distributed food to them all. In the evening a large gathering assembled to hear Mr. N. Venkatesa Iyengar who read an impressive paper on the "Life and Teaching of the Swamiji." He spoke in Kanarese, and laid stress on the noble life of the Swami and said how the late Maharaja was interested in the Mission work and helped the Swami in his voyage to Chicago. He prayed that the present Maharaja might also take a similar interest in the Mission work.

Mr. M. G. Varadachar spoke in English, in the course of which he remarked that unlike Alexander or Caesar, Swami Vivekananda, without an army of soldiers, conquered America and spread the religious thoughts of the Hindus to the remote regions of America. Mr. Ramiah, of the Vokkaliga Sangha, followed him with a lengthy speech in Kanarese. He said he was proud to say that the Swami was the true son of India.

The proceedings were wound up by Mr. V. P. Madhava Rao, thanking those who took part in the proceedings. Separate accommodation was provided for ladies, who had also gathered in large numbers. Sangeeta Vidwan Bidar Krishnappa came especially from Mysore and entertained the audience with music. A special feature of the gather-

ing was that several untouchables were present and took part in the proceedings, thus showing the cosmopolitan spirit of the gathering.

AT CONJEEVERAM

The 49th birthday of the Swami Sri Vivekananda was for the first time celebrated in Conjeeveram on Jan. 29, with great eclat. The big Conjeeveram Girls' School premises were tastefully decorated and a chalk painting of the Swamiji was placed in the centre of the pavilion for worship. The programme commenced with Bhajana by Sjt. M. Ramanachandram, aided by the students of the Girls' School. At about 10 the feeding of the poor commenced under the kind guidance of Sri-man Kolla Ramanappah Chettiar, about 300 poor, including Pariahs and Moham-medans being fed sumptuously. From 3 to 4-30 p.m. Mr. Murthy, the medalist, of Madras, entertained the public with most lively divine songs. The public meeting commenced at about 5 p.m. with Mr. C. Varadachariar B. L., in the chair. The learned chairman, after making an introductory speech, asked Sjt. P. C. Venkataiyar to address the assembly on the life and work of the Swamiji. Sjt. Arya gave a very interesting speech in Tamil and this was followed by a short and pathetic essay in English read by Mr. Murthy, the songster. Messrs. M. Raniachandram and V. Venkatarama Aiyar and Srīmati Parvatavartiniammal delivered short speeches. Two resolutions were adopted, one to start a fund called the Vivekananda Poor Fund to help poor students and the maimed and blind, and the other, to celebrate the Swami's birthday every year. The resolutions were supported by the public very warmly. A provisional committee consisting of 3 ladies and 14 gentlemen was also formed to carry out the scheme. After the usual vote of thanks, the Mangalārati Poojā was performed and *Prasadam* distributed.

AT THE SRI RAMAKRISHNA ADVAITA ASHRAMA, BENARES

The Tithipuja of the Swamiji was performed on Saturday, the 21st. January 1911. Many Bhaktas and admirers of the Swamiji were present on the occasion and all took deep interest, and joined in the *Homa* ceremony which was the special feature of the day. The gentlemen were then entertained with Prasad at about 1 p.m. and the celebration was closed with Bhajana and music in the evening.

The public birthday anniversary of the Swamiji was commemorated on Sunday the 20th. January with greater success than in the previous years. Over 400 gentlemen consisting of Swamiji's Bhaktas and admirers were present on the occasion and they were all busy in feeding the poor from 1 to 4 p.m., which was the principal item of the day. Nearly one thousand poor people were sumptuously fed with *Lachis*, *littlood*, *laddoo*, etc., in the big maidan of the Sevashrama and the Ashramā. Then began the reading from the "Inspired Talks by Swami Vivekananda," and after a recitation in Bengali, Babu Koomul Ch. Sen read for about an hour a very interesting and inspiring paper by Babu Girish Chandra Ghosh of Calcutta, specially written for the occasion under the heading "Sri Ramakrishna Advaita Ashrama and the Sevashrama." Afterwards Babu Suren Chandra Sen of Barisal gave a very eloquent and impressive lecture for about an hour on Swamiji's life and teachings, which was highly appreciated by the audience. The celebration then concluded with Bhajana and music and distribution of Prasad at 7 p.m.

AT Dacca

The members of the Ramakrishna Mission, Dacca, celebrated the birthday festival of the Swamiji on the 21st. and 22nd. January. The hall and its environments were beautifully decorated with ornamental workmanship. In

the front was placed the picture of Sri Ramakrishna in a *Singhasan*, and just below rested the picture of the Swamiji, shining the hearts of all with majestic beauty. The morning was spent in devotional occupations, and all joined, later on, in *Kirtan* which was exceedingly touching. *Prasad* was then distributed with joyous shouts of "Jai Bhagavan Sri Ramakrishna Dev ki Jai" and "Jai Swami Vivekananda Maharaj ki Jai." In the evening an *Arati* was sung in a solemn and devotional way.

As the Schools, Colleges and Offices were open, it being a week-day, many students and officers could not join the *Tithipuja*; so the public festival was reserved for Sunday, the 22nd. January. In the morning of this day rice was distributed to the poor. At about 2 p. m. people began to crowd in the hall in swelling numbers. The work of the festival began with three songs specially composed for the occasion. Several prose and poetical pieces from the Works of the Swamiji were then recited and the gentlemen assembled heard them with rapt attention. The festival was brought to a close by the distribution of *Prasad*.

AT THE RAMAKRISHNA SEVASHIRAMA, KANKHAL.

Besides especial Puja &c., there was a *Bhandara* in which over a hundred Sadhus were sumptuously fed.

The Birthday anniversary was celebrated with great devotion and enthusiasm in the following Centres with the programme as stated :

AT THE RAMAKRISHNA MATH, SWAMI VIVEKANANDA SANGAM, VANIYAMBADI, 29th. January.

Programme: 1. Puja and Bhajana. 2. Feeding the poor. 3. Address on "The Life and Work of Swami Vivekanandaji at 5 p. m.

AT THE RAMAKRISHNA SAMAJ, COCANADA, 29th. January.

Programme: 1. Radhotsavam, 8 to 10 a. m. 2. Homa, Puja etc., and reading from sacred books, 11 a. m. to 1 p. m. 3. Feeding the poor, 1 to 3 p. m. 4. Addresses on the Life, Work and Philosophy of the Swamiji and a brief history of the Ramakrishna Mission, 5 to 7-30 p. m. 5. Harikatha, 10 p. m. to 1 a. m.

AT THE VIVEKANANDA SOCIETY, BANGA- LORE CANTONMENT, 12th. February.

Programme: 1. Nagara Sankirtan, 8 to 11 a. m. 2. Feeding of the poor, 11 a. m. to 6 p. m., at the Sabha School. 3. Music, 4 to 6 p. m. 4. Address on "The Life and Work of Swami Vivekanandaji" in the Hall of the R. B. A. N. M's High School, 6 to 7-30 p. m.

AT THE VIVEKANANDA SOCIETY, COLOMBO, 5th. February.

Programme: Forenoon, Feeding the poor. Afternoon, 1. Chanting the Vedas. 2. Presidential Address. 3. Recitation &c. 4. Lecture on "The Life of the Swami."

AT THE VIVEKANANDA READING HALL, KUALA LUMPUR. Federated Malay States, 29th. January.

Programme: 1. Feeding of the poor, 12 a. m. to 3 p. m. 2. Garden party. 3. Meeting in the Hall, 7 p. m.

AT THE SAKHIA RAMAKRISHNA ANATH- BANDHU SAMITI, HOWRAH, 19th. Feb.

Programme: 1. Puja etc. 2. Nama San-kirtana. 3. Feeding of the poor.

AT OTHER CENTRES.

The birthday anniversary was also celebrated as usual, by the Vivekananda Society of Calcutta at the Belur Math; The Advaita Ashrama, Mayavati, Himalayas; The Ramakrishna Orphanage, Bhabda, Murshidabad; At the Vedanta Societies in America; and at all the other centres of the Ramakrishna Mission in India and abroad.

REALISATION

(TO THE SWAMI VIVEKANANDA.)

Came the Herald of Light on a great, effulgent day, on the morn of the day of God. Came a Light of Love beyond the great wide earth and bade him come,—come,—come beyond the world to the Radiant Heights of the great World-God.

He folded his bodily vesture with all of its physical life. At the Master's touch he ascended, ascended,—rising higher and higher, passing the pale lights of the stars, passing the pale light of the moon, piercing the effulgence of the sun and became one with the effulgence of God.

He passed from out this house of earth. He dropped this lump of clay. He passed beyond the veils of form,—yea, e'en beyond the veils of mind. He lifted the curtains of Endless Night and entered the gorgeous glow of the light beyond the world.

The world faded from out his view. He had left it. It became as naught. He emerged from the horizons of the seven worlds and saw the freedom of the soul. He found it boundless, deathless, changeless, utterly beyond all dying things. He found it free, untrammelled, God-like,—the God he worshipped as his Self.

Now he knows the peace of the Infinite and knows the splendours of the radiant day beyond the great night of the world. Now he no longer yearns ; the struggle has forever passed—for he is in Nirvana and with God.

Beyond the borderlands of the world he has soared into the Formless, Thoughtless Infinite—yea, and knows the soul of man and God. He has dropped the care-worn thing called life and stands upon the Eternal Heights. He has reached beyond the world-form and seen the meaning of the thing called life. He has grown beyond the bondage of its meaning and its shadows and become one with the Infinite Divine.

F. J. ALEXANDER.

SEE THE SHINING STAR

THOSE who have the Hindu blood running in their veins derive a constant strength and hope from the words of Sri Krishna in the Bhagavad-Gita,—“Whenever, O descendant of Bharata, Dharma subsides and Adharma prevails I body Myself forth. For the protection of the good, for the destruction of the wicked and for the establishment of Dharma, I come into being in every age.” And as its fulfilment we have noticed the unmistakable signs of His blessed advent, in the birth of the great spiritual giants of different types, from time to time, in this blessed land of Dharma. In times of yore, Buddha, Sankara, Ramanuja, Madhva, Sri Chaitanya and other brilliant luminaries rose one after the other, and spread their unquenchable light of Truth far and near. Their wonderful life-histories shed a perennial charm over us all. In modern times also, new stars of greater or lesser brilliance appear and disappear, in the spiritual economy of Nature, remaining visible to our adoring gaze for a longer or a shorter period as required to fulfil their mission. Recently the shining star of Vivekananda appeared in the clear blue sky, spreading its lustre throughout the whole world of man, and though now invisible to our mortal eyes, it illumines our hearts just the same as ever and will for all time to come. Let the rising generation study this phenomenon, the guiding-star of their soul.

When everything seemed dark, when the proud nations of the West came in the name of civilisation to India to lead us to light, when the sons of India almost forgot their mission in life and abandoned themselves to the mercy of the surging tide of materialism, the ever-watchful Lord of compassion sent once more His Messenger in the form of Vivekananda, nay incarnated Himself to awaken and rouse them to their glorious heritage. Though his sojourn among us was brief and dazzling yet he lives in our minds as a sweet and inspiring Presence making us sensible of the tremendous service to the cause of humanity at large, which he rendered without any distinction of caste and creed and without the least idea of self and egoism. To the sacred remembrance of his blessed name we are all bound to dedicate our lives. Fear not, ye men of wealth, that we mean to hurl a bomb

upon your hoarded purses by proposing to invite donations to construct a memorial in his honour, which the forces of Nature can play a havoc with. We don't want any such ephemeral monument; our minds are his Ashramas, his Maths, his Sevashramas which he loved so well. Young men of India, I appeal to you for whom he lived and worked and left all he had, so that you may propagate his thoughts and ideas for the glory of our motherland and for the good of humanity. He has freely laid open before us the treasure-chests of our ancient spirituality, and acquainted us with the intricate workings of its keys, calling us to their guardianship. And who are they that are to fulfil this huge trust by handing them down in the same spirit, which is only possible by living the same life of tremendous self-sacrifice? We affirm that we, the young people alone, are fit to take that work up in the spirit of worship, just as unpolluted flowers alone are fit for the worship of God.

What are we to do? Can we not see around us the poor Indians, the hungry Indians, the down-trodden pariah Indians, and last but not the least in importance, the Indians who are losing their *Shradhdha*, their Dharma, day by day? What should be their destiny? Are they, alas, to be ruined by going from bad to worse? No. Certainly we cannot let them lie doomed to their wretched condition for ever. Is there nothing in our humble means to raise them and make them feel that they also are the sons of the Rishis, as much as any of those who chanted the Vedic hymns in the dawn of time? Study the life and works of Swami Vivekananda and you will not only find the answer, but feel the inflow of a mighty current of strength urging you on to achieve your ideal. Let us not forget that we are Indians, that we are born in the land of Dharma, in the birthplace of Rama the ideal king, and of Sita the ideal woman, in the birthplace of Sankara and Vivekananda, that we are the sons of Vedanta. Our national history was once bright with heroic deeds of our forefathers and our religion has been the most catholic of religions, proclaiming the oneness of existence from the Creator down to a blade of grass. And whatever be the differences time has brought on in social aptitudes between Indian

and Indian, we are sure that a common blood is running through all of us. When we realise this, we can surely find out a way to help every Indian in his onward march. We must remember that this is a work of great sacrifice, but no real work can be done without self-sacrifice. Renunciation is the corner-stone of every great undertaking. Let us, therefore, renounce everything that is dear to our selfish interests. Renounce we must, for we cannot worship God and Mammon at the same time. Let our study bring home to us the truth of the Advaita Vedanta that we are Sat-Chit-Ananda, that we are Brahman, the deathless, the unchangeable. Let us by our lives preach the same to others and make them live in it. If we speak to them in their own language we can convince them that they, too, are divine in their nature and not worm-like as they are made to think.

This is the work entrusted to us by our beloved Swamiji to accomplish;—a work fit for the Devas. Are we ready to accept it? If we refuse, we deprive ourselves of the privilege of being made the blessed instruments, in bringing about the great regeneration that is coming irresistibly upon mankind. Hear the clarion-call of Vivekananda uttered as long as eighteen years ago: "Say not that you are weak. The spirit is omnipotent. Look at that handful of young men called into existence by the divine touch of Ramakrishna's feet..... They are now twenty. Make them two thousand to-morrow. Young men, your country requires it. The world requires it. Call up the divinity within you.....you must give up. Be great.....Bring all the forces of good together. Do not care under what banner you march. Do not care what be your colour,

green, blue or red, but mix all the colours up and produce the intense glow of white, the colour of love." It behoves every true-born son of the Ancient Mother to strive his best to be enrolled in this hallowed band. It is our turn to show that heroism in the field of spirituality, which has ever been our invaluable heritage. It is high time for us to revive our religion, for it is revival and not reform that we want at the present day. Shake off all bondages of the soul once for all whether they be made of gold or base iron. All bondage is sin, all weakness is sin,—there is no other sin in the world. One who does not believe in God may not be a sinner; but one who has no faith in himself is the greatest sinner. Thus says Vivekananda, the greatest interpreter of the Vedic wisdom to the modern world.

Lo, there is a shining star in the clear blue sky! How beautiful, how bright it is, pouring its lustre in all directions! It is a joy to see it. It is the Star of Vivekananda. It has once appeared and will go on increasing in its beauty and splendour till it has fulfilled its mission. Go enter into virtuous, unselfish works, and it will guide you. Resign yourselves to the Lord and take for guide the shining star. And work on till the body—the vehicle—wears off. This is the duty.

"Arise! Awake! and stop not till the goal is reached!" This is the only *mantram* to free yourselves from all earth-born cares.

May Renunciation be our motto, and may we pray always with our whole heart, "Lord, it does not matter even if I take a thousand births, only give me a pure, unselfish mind to work ever for the good of humanity."

A YOUNG ARYAN,

THE INFLUENCE OF SWAMI VIVEKANANDA IN AMERICA

Extract of a lecture by Mr. Alexander

At the public celebration at Belur Math, Sunday, January 29, on the occasion of the birthday anniversary of the Swami Vivekananda, Mr. Alexander, an American gentleman, delivered an address on the influence of the Swami in America. Among other things Mr. Alexander said:

"The most important fact that must be mentioned in connection with any reference to the Swami Vivekananda is that He was the first Ori-

ental since the time of Christ who deeply impressed the religious consciousness of the West. The full importance of this statement must be borne in mind, for it is the keynote of any just appreciation of the influence the Swami exercised either in America or England.

"From the time He received the thundering ovation of seven thousand persons at the World's Parliament of Religions,—an ovation which few reli-

gious teachers of the world have ever received,—until the time He departed forever from the shores of Western lands, the Swami was the apostle of a philosophy that not only secured the admiration and, in several noteworthy instances, the following of some of America's most brilliant intellects, but affected as well the whole current of religious and philosophical thought in the West.

"He gave a creed to the West the like of which had never previously been heard. It was a religion based upon a conception, vast and inspiring, of the innate and divine greatness of man, a creed which thundered forth the principles of highest Self-knowledge, Self-reliance, Self-consciousness and Self-realisation,—qualities, directly antithetical to what had been preached as cardinal doctrines of religion for centuries in the West, as example, the dogmas of original sin and vicarious atonement.

"These great qualities leading to a great and ultimate spiritual individualism, He taught, were the main ethical aspects of the ancient Vedanta philosophy, which, throughout the entire experience of the Indian nation, had proved the never-failing source of religious renaissance and the creative life of the greatest intellects and religious geniuses of this land.

"It is as your psychologists and religious teachers have put it, a man becomes one with an idea in ratio to the intensity of consciousness with which he entertains it. Applying this to Swamiji, one knew that He was the embodiment, the personification, the very incarnation of the philosophy He taught. It was the life of Him, His soul, and all His thought. One felt that He was more than the source and authority of those writings that relate to and form the Vedanta. In the torrents of His thought and in the force of His eloquence, one grew unaware that He was a commentator or an interpreter of the Upanishads and of the Vedanta. He was the Vedas; He was the Upanishads; He was the Spirit Incarnate of the Vedanta.

"His was a world-sympathy. He understood the East and the West. In fact, absolutely speaking, He was not of the West, or of the East, but one of Those the world calls Sons of Men, Whose mission affects humanity as a whole, including all nations, ages and races. In this He was like another Christ, like another Buddha.

"The influence of His teaching and His Spirit is

with us now, for here and there and from all points of America there are arising men and women, devoted to the Swami and His teaching, who had never heard of Him before He passed from mortal view. This is a token of that great message He left with a gentleman in England: "It may be that I shall find it good to get outside of my body—to cast it off like a disused garment. But I shall not cease to work! I shall inspire men everywhere, until the world shall know that it is one with God."

"Apart from the purely religious aspect of the Swami's influence in America, this great land of yours owes to Him a particular tribute, for He was the first Oriental who patriotically and comprehensively interpreted India to the Occident. He swept aside the wholesale, prevailing superstitions concerning Indian life and customs that had crept into the mind of the West through intentional or unintentional misinterpretation. His life spoke constantly of the greatness of the race from which He sprang, and His thought and His voice tended everywhere and at all times to exalt, to the highest rank in the public opinion of the West, the dignity and greatness of the Indian nation.

"He approved of many things in the social life of America, because He realised that they tended to free the individual of the bondages that hampered him in other and less favoured societies,—and because all freedom, social, intellectual, religious, or otherwise, is an onward march to that Great Freedom, which is the soul's own, and which each individual must, in time, come to know and realise as Mukti.

"Then, also, He found, in the American people, a generous and intellectual response to His mission. The American people, He discovered, were eager for spiritual knowledge, and He met this eagerness with great outpourings of truth from the very depths of His soul. He found in His great audiences the attraction that drew from His the vital and urgent spirit of truth.

"Swamiji's influence in America is imperishable, for it is founded on the invincible strength of eternal truth,—that truth for which the Swami lived and which He realised in fullest consciousness. We, in America, are grateful to your Great Teacher, for He is reckoned by thousands of my countrymen as the Genius Incarnate of India and also and especially as a Divine Teacher who came to redeem in our life that same "dharma" which Sri Krishna and the other Great Avatars came to revive and strengthen in this Eastern land."

SWAMI VIVEKANANDA'S WORK AND MISSION IN INDIA

A lecture by Mr. Myron H. Phelps, on the occasion of the 49th. Birthday Anniversary of Swamiji in Madras.]

Brothers, I feel it a great honour and privilege to be called upon to preside over this meeting. I am glad to participate in doing honour to this great man, and besides I know that there is no better passport to reach your hearts than to have had the opportunity of addressing you on this occasion. I knew the Swami when he was in America in 1893 and subsequently. He was for some time a guest in my house in New York. The most prominent idea of the Swami, that which most strongly impressed me, was to bring about the educational awakening of India by the aid of Sannyasins. He felt very deeply the condition of the masses. He felt very keenly the poverty of the Indians. He felt that they could not even spare time for the education of their children. It was his plan that the Sannyasins should go to the homes of the labourers in the evenings and to their fields in the daytime. He thought that with the aid of that great spirit of Sannyasa he could turn thousands of energetic and spiritual men towards that line of work. His project was to organise a band of Sannyasins, to train them in schools where they could learn science, religion and Sanskrit, and become fitter to educate the people. He wanted to equip them with modern scientific education and its paraphernalia, and to apply them to their daily needs. He wanted them to teach and demonstrate the elements of science, sanitation, and cleanliness as well as religion, also self-respect, courage and strength. One great keynote of his teaching was the divinity in man. It was a very practical programme. If put into practice with knowledge and skill and a broad comprehensive view such as the Swami had, there will be a very great chance of success. This plan he outlined in one of the interviews he gave here in Madras in February, 1897. In that interview he said : [*Ide* The Complete Works of the Swami Vivekananda, M. M. Edn. p. 1089, "I consider..... whole of India." (lines 23-41)] Again in the course of a dialogue with a disciple he said : [*Ibid* p. 1178 "I shall establish.....the masses only." (lines 15-22)] ,

What can I add to the wonderful sanity, common sense, far-sightedness, wisdom and charity of these great words?

Swami Vivekananda had drunk deep at the fountainhead of your religion—of all religions—he knew the greatness of Hinduism, he knew that it was the root of all that is great in India, and that it was the only sure foundation for his work. And I wish to take the opportunity of saying to you, as I am in the habit of doing, whether in the East or the West,—of saying to you, as a Westerner, that I know that too. With all its great and magnificent qualities, the West is a desert of materialism without a vital religion—that is, a religion which moulds the character and directs the lives of the people; and for myself I cannot be too thankful to the Rishis of India, to the marvellous literature which they have handed down to us, to the Lord Himself and the messengers whom He allowed to bring that illumination to Western lands. But for that my eyes would probably still be closed, and I suppose I would still believe, as I did up to the time when I came into contact with Hindu thought, that Darwin, Huxley, Spencer and the rest had finally disposed of religion, and that it might best be relegated, along with most other social conventionalities, to the women and children of the community.

It is no doubt true that all religions are from God, and paths to God; but just as there are, for instance, many roads to Calcutta—some poor and slow, some better and faster—so there are many religions; and my experience is that the plainest, the broadest, the most practically valuable, the most carefully elaborated, the most complete and comprehensive, is the ancient path of the Rishis of India. It is a religion which appeals to all classes of men; rising from absolute simplicity to marvellous reaches of spiritual thought, it is so adapted as to meet equally the wants of the plain tiller of the soil, of the intellectual giant, and of all gradations of mankind between these two extremes. Its vast ceremonial has been skilfully designed by the wisest of men to employ the hands,

the voice, the senses and the mind of the devotee in the worship of the Lord. It was intended that worship should take up a large share of the life, attention and thought of the people, in order that they might be weaned from the pursuit of perishable things and established in mind and spirit upon the imperishable God. The Hindu system of worship, built up by sages, is the ideal form of worship. Similarly your sacred Smritis, the Puranas and the Itihasas, aggregating an enormous bulk of literature, enable a man to fill his intellectual life with thoughts and pictures relating to God and spiritual things. Just as the worldly man finds employment for all his faculties in material things, so there is in these books a field for an indefinite amount of mental activity for those who are devoted to Godliness.

Hinduism is the only religion which teaches so plainly and explicitly that men cannot fail to understand it, the great fact—the most important of all facts—that God may be reached by man in this earthly life. Jesus Christ indeed taught it, but there have been too few illuminated teachers in the Christian Church to keep the knowledge alive, so that it has been forgotten in that church for many ages. Hinduism is the only religion which teaches that the highest and shortest path to God is Renunciation in its true sense; that is, the performance of work as duty, not for one's own sake, but for the sake of others, without regard to a personal reward; that is, work for the common good, *public-spirited work, service*. Finally, Hinduism is the only religion on earth which teaches *Yoga* or the science of controlling the mind, and *Jñanam*, or right knowledge, to be given from the living lips of the spiritual teacher to the disciple; both these are absolute essentials in the path to Eternal Life.

Now all this Swami Vivekananda of course knew in his very bone and marrow; he knew also how grievously his countrymen had fallen away from that religion; and he saw that its revivification in their hearts must be made the basis of all that he might seek to do for India. The wisdom of that determination has been borne in upon me many times since I came to your country. Upon all other questions, social and political, I find almost as many opinions as there are men; but upon this, upon the

crying necessity for education, religious, and secular as well, there is but one voice. Until I came here I did not realise the dire need in which you are for it, nor did I appreciate Vivekananda's marvellous grasp of the situation and the needs of the people.

Everywhere I see evidence that religion has been neglected. Men deplore the ignorance of the Hindus in the fundamental principles of their faith. A very intelligent young man recently made to me the astounding statement that the greater part of the educated classes were ignorant of the doctrine of Realisation or Mukti, the central and most important part of your religion. I am speaking very plainly to you, but I must do it, because you must realise the facts. It is not in the spirit of criticism that I speak, but of love.

What is to be done?

Swami Vivekananda laid his finger with the promptness and certainty of genius upon the vital cause and the remedy. He says that the decadence has been due, immediately, to the neglect of Sanskrit, and the remedy is the revival of Sanskrit. The position seems impregnable. Let me read you his words: [*Ide*, The Complete Works of the Swami Vivekananda, M. M. Edn. pp. 649 to 650, "My idea is.....what you want."] * * * And again: [*Ibid*, pp. 653 to 654, "This accumulated culture of ages.....take that up."]

In this revival of Sanskrit which the Swami urges, your schools won't help you, unless they are reformed. The study of Sanskrit in them has been well nigh killed. The very life of your education has been destroyed. I am told that out of upwards of 1,600 students who are going up for the Intermediate Examination in April, in Madras, only 52 have taken Sanskrit! Still more, these 52 are the only students in their grade who are studying a vernacular language! What does that mean?

It means, in the first place, what appears on the face of it, that only a minute fraction of your boys are studying either Sanskrit or the literature of their mother tongue. It means, in the second place, that the various Colleges, for want of patronage, will be obliged to dismiss their Sanskrit teachers, and that in a few years Sanskrit will become extinct both in your Colleges and Schools. It means death to the really essential part of your educational system; for I take it that an education which does not train

your young men, in the genius and literature of your race, is worse than no education at all.

There is but one thing left for you to do—you must supply the lack yourselves; and indeed who else *can* do it? How can teachers of an alien race teach your language, your traditions, your art, your music, your religion, your spiritual life, to your children as they ought to be taught? And these things, your own spiritual identity, your own racial life, you must have before you can be a nation, a force in the world.

I don't know but that you have to thank Lord Curzon for his affectionate attentions to your educational system. As Vivekananda says: "Looking from one standpoint you should be grateful to the Viceroy for his proposal of reforming the University system, which means practically abolishing higher education....." For his policy seems to promise the result of forcing you to undertake for yourselves what in reality cannot be properly done by anyone but yourselves.

Then, many men whom I have met deplore the disunion, the antagonisms between classes, the inability to organise, the lack of public spirit. Again Vivekananda Swami gives us the remedy for this state of things. That remedy is simply one-mindedness. This is what he says: [*Ide*, The Complete Works of the Swami Vivekananda, M. M. Edn. p. 654 "Why is it that organisations.....the more unwieldly it is." (lines 22-44)]

Again, in the course of an interview when asked "What is the key to Japan's sudden greatness?" he says: "The faith of the Japanese.....families and possessions." [*Ibid*, p. 1082, bottom.]

There you have it, the very core of India's necessity, public-spirit; many men devoted to the common good, willing to sacrifice all, money, effort, life itself, for duty.

How can you get it? From the inspiration of your religion, and education in harmony with your religion. You can get it from the life of *Brahmacharyam*. It is inspired by the example of a man worthy to be a teacher. Vivekananda Swami tells you this also. "*Gurugrihavasam*.—Living with the Guru.....One should live from his very boyhood with one whose character is like a blazing fire and should have before him a living example of the highest teaching.....Every boy should be trained

to practise absolute *Brahmacharyam*, and then, and then only, faith and *Shraddhá* will come."

Public-spirit is a part of the very essence of your religion. The Gita teems with it. "Work," the Bhagavan says, "work as Janaka worked, for the good government of the world." (iii. 20) Just as ignorant people, O Bharata, entangled in the [joys and sorrows of] work, work [without idling], so the wise, unentangled, work thinking only of the good government of the world." (iii. 25)

This is a solemn occasion. We are celebrating the birth into this world of the great man who was the first to sound an awakening which should reach the length and breadth of India, the highest and the lowest of her people. He has done more than any other man to rouse his countrymen from their lethargy; but the great work which he inaugurated has only begun. It is for you to-day to consecrate anew his memory as well as to celebrate his birth. Consecrate it by dedicating your lives to his work, so far as you can give them. If you cannot give all, give a part, give some effort, give such support as it is possible for you to give. The Gita calls in tones of thunder to you to work for the good of the world—work with all your energy, with all your strength; as Alexander or Napoleon worked to conquer, as Rockefeller or Carnegie worked to amass wealth, so work for the common good.

I make this appeal in behalf of the Ramakrishna Mission, because I believe in it. There are also other organisations in India for whom on suitable occasions I would ask your support. There cannot be too many of such movements.

India lies prostrate. Only her sons can raise her up.

They must come not by tens or hundreds, but by thousands.

Do you reply that you can effect nothing?

It is not so.

Conviction, earnestness, determination have enormous power,—and sacrifice, for nothing is so great as sacrifice.

The ancient ideal of life in India was poverty and service. Bring back the spirit of the ideal. Again I say to you, nothing is great but sacrifice.

Public-spirited action is true worship.

If Indians follow this path with earnestness and devotion, many of you will yourselves live to see a regenerated India.

A HYMN TO VIVEKANANDA

ओं तत् सत्

“शतमप्यस्तु कर्षाणां सहस्रं वास्तु चेतसां ।
तथापि त्वदुपन्यासं कः पुमानवधारयेत्” ॥१॥

घन्दे श्रीरामकृष्णार्पि शान्तभूतिं जगद्गुरुं ।
विवेकानन्दनेतारं नरदेवं गुरोर्गुरुम् ॥२॥

ब्रह्मनाधिपरिचीणं देशं नेतुमनामयं ।
विवेकानन्दधैर्यानां भावचिन्तामयान्भजेत् ॥३॥

वेदान्तेषु निरीयमानसदसज्ज्ञानाभूतपूरितो ।
मोहाकलिपतमोक्षलानिभस्तद्वशैतदीपं वहन् ।
सिंहस्नानसमानश्रीस्वचर्चैरात्मस्थितिं व्यापयन् ।
जानन् लोकविजृम्भितावगुणान्स्वतो हि
सहं ददन् ॥४॥

श्रीमच्छंकरयोगिराजपदवीं ज्ञानावदानां व्रजन् ।
लीलामानुषवेशधारिसमतां रूपेण चामूचयन् ।
कर्तव्यं निगमानुदिष्टार्थाधिना कालानुगुणं चरन् ।
भक्तं भक्तिरसेन कर्मिणामसौ कार्येण चोद्योभ-
यन् ॥५॥

जगद्धापिप्रेम्णा नयनसुभगः सर्वपुरुषैः ।
समाराध्यो भूत्वा सुजनहृदये नित्यभवने ।
सदाऽस्थानं कुर्वन्निरूपमितमृत्युं जयसमां ।
विवेकानन्दो नोऽविदितनिजशौभानवतु वै ॥६॥

महिम्नस्ते हेतुः किमपि तव पाश्चात्यविजयः ।
किमेतद्विद्यार्थं स्तुतमिह यदन्तर्धनमिति ।
किमिदं वाग्जालं तव विषयसंगेऽप्यमलधीः ।
किमेवा त्वल्लक्ष्मीस्त्रिभुवनविशालं नु च यतः ॥७॥

किमेतद्रूपं वा निखिलजनमोहोपजनकं ।
गिरां माधुर्यं वा मृतजनविजाड्यं हरति यत् ।
स्वदेये रक्तिर्वा स च पतितजीवेषु करुणो ।
न जाने दिश्यं ते परमहिमहेतुं गुणनिधे ॥८॥

इति श्रीमहामार्थसुब्रह्मण्यविरचितं श्रीमद्वि-
वेकानन्दस्तोत्रं संपूर्णम् ।

OM TAT SAT

1. “Let there be a hundred ears, or a thousand hearts (in one), even then who can ascertain thy worth fully?”

2. I bow to Sri Ramakrishna, of serene appearance, the Seer, the world-teacher, the Master of Vivekananda, the divine Man, the Guru of my Guru.

3. To make the Motherland weakened by her agony of ignorance, free from disease, one must have recourse to the *Chintamani**-like thoughts of that Healer, Vivekananda.

4. He who was saturated with the nectar of discrimination of the real and the unreal, drunk deep from the Vedanta Scriptures; who unable to bear the decay of the path of Moksha darkened by delusion, carried the torch-light of the Advaita; who proclaimed by heroic words, with a voice resembling a lion's roar, the abiding in the Atman; who aware of the defects pervading all men, extended love (to them) by His own nature;

5. He who walked the path, purified by illumination, of Srimat Sankara, the prince of Yogis; who revealed by His personality that He was as one who was wearing the human disguise merely out of sport; who performed His duties according to the rules laid down in the Shastras, suiting them to the needs of the times; who roused the Devotee by His sweet flow of Bhakti, and the Worker by His deeds;—

6. May He, Vivekananda, charming to the eye, adored by all, who resides in that eternal home—the hearts of good men, even as the peerless conqueror of Death (Shiva), protect us who are unconscious of our own divinity, by His world-embracing love.

7. The reason of Thy greatness—is it Thy conquest of the West? or is it that learning which is praised on earth as an internal treasure? or Thy oratory? or Thy discrimination unsullied even in its contact with worldly things? or is it Thy good luck? or Thy fame extending all over the world?

8. Or is it thy handsome form which fascinates everyone? or is it the exquisite beauty of Thy words that resuscitates the dead, as it were, to life? or is it Thy love for Thy Motherland? or is it Thy well-known compassion for the fallen masses?—I do not know what is the supreme cause of Thy great glory, O Thou ocean of virtues!

MAHABHASHYAM SUBRAHMANYAH.

* A fabulous gem supposed to yield to its possessor whatever is desired.

The Paramahansa Upanishad

परमहंसोपनिषत्

(Concluded from page 15.)

निन्दागर्वमत्सरदम्भदर्पेच्छाद्वेषसुखदुःखकामक्रोधलोभमोहहर्षासूयाहंकारादींश्च
हिंत्वा स्ववपुः कुणपमिव दृश्यते यतस्तद्वपुरपध्वस्तं संशयविपरीतमिदयाज्ञानानां
यो हेतुस्तेन नित्यनिवृत्तस्तन्नित्यबोधस्तत्स्वयमेवावस्थितिस्तं शान्तमचलमद्वयानन्द-
विज्ञानघन एवास्मि तदेव मम परमधाम तदेव शिक्षा च तदेवोपवीतं च परमात्मा-
त्मनोरेकत्वज्ञानेन तयोर्भेद एव विभक्तः सा संध्या ॥२॥

सर्वान्कामान्परित्यज्य ब्रह्मैते परमस्थितिः ।

Having given up all thought of calumny (c), conceit, jealousy, ostentation (d), arrogance, attachment or antipathy to objects, joy and sorrow, lust, anger, covetousness, self-delusion, elation, envy, egoism (e), and the like (f), he regards his body as a corpse, as he has thoroughly destroyed the body-idea (g). Being eternally free from the cause (h) of doubt (i), and of misconceived (j) and false knowledge (k), realising the Eternal Brahman, he lives in That himself, with the consciousness "I myself am He, I am That which is ever calm, immutable, undivided (l), of the essence of Knowledge-Bliss, That alone is my real nature." (m) That (*Jñānam*) alone is his *Sikhā*. That (*Jñānam*) alone is his holy thread. Through the knowledge of the unity of the *Jivatman* with the *Paramatman*, the distinction between them is wholly gone too. This (unification) is his *Sandhyā* ceremony.

3. He who relinquishing all desires (n) has his supreme rest in the One without a

(c) *Calumny* from others.

(d) *Ostentation*: Display of one's own spiritual attainments before others to please them, or to gain name and fame &c.

(e) *Egoism*: Thinking the aggregate of the body and the senses &c. as the Self.

(f) *And the like* such as the idea of mine-ness in objects of enjoyment.

(g) *Regards.....body-idea*: because of the absence of the idea of egoism in it. Just as men for fear of pollution by touching a corpse look at it from a distance, so the Yogin for fear of having the error of self-identity with the body again aroused, looks upon it as a mass of inert matter only, quite distinct from the Self.

(h) *The cause.....false knowledge*—is Nescience (*Avidyā*) with everything connected with it, such as desire, attachment &c.

(i) *Doubt*: as whether a thing seen in a mist is a stump or a man: as whether the *Atman* is the doer and enjoyer or not.

(j) *Misconceived knowledge*: as mistaking the mother-of-pearl for silver: as mistaking the body and the aggregate of the senses as the *Atman*.

(k) *False knowledge*: as believing the *Atman* to be the doer and enjoyer.

(l) *Undivided*:—being devoid of dual perception, as that of good and evil, which does not exist in the Blissful *Atman*.

(m) *That (Jñānam)....Sandhyā ceremony*: Though such a *Paramahansa* has no outward signs of a *Brāhmaṇa*, as the *Sikhā* and the holy thread, and does not perform any *Sandhyā* according to Vedic rites, he is to be regarded as higher than a *Brāhmaṇa*, for he performs, by night and day, the true import of the *Sandhyā*—the union of the individual soul with the Supreme Soul.

(n) *All desires*: of enjoying the objects of the senses, here and hereafter, as they only taint the mind-stuff and bring on misery and bondage in the end.

ज्ञानदण्डो धृतो येन एकदण्डी स उच्यते ॥

काष्ठदण्डो धृतो येन सर्वांगी ज्ञानवर्जितः ।

स याति नरकान्धोरान्महारौरवसंज्ञकान् ॥

इदमन्तरं ज्ञात्वा स परमहंसः ॥३॥

आशाम्बरो ननमस्कारो न स्वधाकारो न निन्दा न स्तुतिर्यादृच्छिको भवेद्भिक्षु-
र्नाऽऽवाहनं न विसर्जनं न मन्त्रं न ध्यानं नोपासनं च न लक्ष्यं नालक्ष्यं न पृथग्ना-
पृथगहं न न त्वं न सर्वं चानिकेतस्थितिरेव भिक्षुः सांवर्णादीनां नैव परिग्रहेष्वलोकं

second (b), and who holds the Staff (c) of Knowledge (d), is the true *Ekadandin*. He (e) who carries a mere wooden Staff, who takes to all sorts of sense-objects, and is devoid of *Jñānam*, goes to horrible hells (f) known as the *Mahārauravas*. Knowing the distinction between these two, he becomes a Paramahansa (g).

4. The quarters are his clothing, he prostrates himself before none (a), he offers no oblation to the Pitris (*manes*) (b), blames none, praises none, the Sannyāsīn is ever of independent will (c). For him there is no invocation to God (d), no valedictory ceremony (e) to Him; no Mantrams, no meditation, no worship; to him is neither the phenomenal world (f) nor That which is unknowable; he sees neither duality nor does he perceive unity (g). He sees neither 'I,' nor 'thou' (h), nor all this (i). The Sannyāsīn (j) has no home (k). He should not

(b) *Has his.....a second*: rests in the essence of Pure Bliss without knowing any break.

(c) *Staff—Danda*: Generally, it is a symbol of authority and punishment. It is given to a twice-born man at the time of investiture with the sacred thread, signifying his admission into Brahmachari (student) life. It is also received from the hands of the Guru at the time of one's taking Sannyāsa, not only to ward off physical dangers, but as a symbol to constantly remind the bearer of the great duties and responsibilities of his exalted position. Among the various orders of Sannyāsīns there are *Tridandins* and *Ekadandins*; the former carry in the right hand three long staves tied together so as to form one. The three staves are meant to represent *Vāgdanda* or control of speech, *Kīvadanda* or control of (bodily) desires, and *Manodanda* or control of mind by Pranayama.

(d) *Staff of Knowledge*: The one staff of the *Ekadandin* represents Jñānam or the consciousness of "I am Brahman," and it is conceived as a *Danda* because it kills the deadly animals of attachment and hate &c. which are the offspring of duality or diversity.

(e) *He*—who is Paramahansa in name only.

(f) *Goes to terrible hells*: experiences various states of awful pain and misery in the after-life for his having been false to the ideals of the Order, his *Svadharmā*.

(g) *Knowing.....Paramahansa*: Knowing the vast difference between the *Pravṛtti* and *Nivṛtti*

paths, he shuns the one fraught with pain, and follows the other full of bliss, and thus reaches the highest *Turiya* stage beyond both of them.

(a) *None*—No Devas or the like.

(b) *He offers.....manes*: He is not required to perform the Shrāddha ceremony.

(c) *The Sannyāsīn.....will*: By his successful practice of detachment of self from all objects, and his relinquishing both good and evil, the Paramahansa is not dominated by the will of gaining anything for himself, but rests ever content with whatever comes to him of itself.

(d) *Invocation to God*—in any image.

(e) *Valedictory ceremony*: Prayers offered to the chosen Deity, at the end of worship, to retire to His Supreme Abode.

(f) *Phenomenal world*—in its gross and subtle aspects as conceived by the senses and the mind.

(g) *He sees.....unity*—for he has become the Absolute.

(h) 'I' nor 'thou': The Self as individualised in himself, or in others.

(i) *Nor 'all this'*—universe as existing in Brahman, having no separate idea of *This* and *That*.

(j) *The Sannyāsīn &c.*: Having dwelt thus far on the nature of the illuminated Paramahansas, the Upanishad speaks now of the duties of those Sannyāsīns who are yet striving to reach the Goal.

(k) *Has no home*: builds no home (*Maṭh*) for

नावलोकं चाऽऽश्रयकः क इति चेद्वायकोऽस्त्येव । यस्मान्निश्चुर्हिरण्यं रसेन हृष्टं च स ब्रह्महा भवेत् । यस्मान्निश्चुर्हिरण्यं रसेन स्पृष्टं च स पौलकसो भवेत् । यस्मान्निश्चुर्हिरण्यं रसेन ग्राह्यं च स आत्महा भवेत् । तस्मान्निश्चुर्हिरण्यं रसेन न हृष्टं च न स्पृष्टं च न ग्राह्यं च । सर्वे कामा मनोगता व्यावर्तन्ते । दुःखे नोद्विग्नः सुखे न स्पृहा त्यागो रागे सर्वत्र शुभाशुभयोरनभिस्नेहो न द्वेष्टि न मोदं च । सर्वपाप्मिन्द्रियाणां गतिरुपरमते य आत्मन्येवावस्थीयते यत्पूर्वानन्दैकबोधस्तद्ब्रह्माहमस्मीति कृतकृत्यो भवति कृतकृत्यो भवति ॥४॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः० । स्वस्ति नो बृहस्पतिर्दधातु ।

ॐ शान्तिः शान्तिः शान्तिः । हरिः ॐ ॥

इति श्रीपरमहंसोपनिषत्समाप्ता ॥

accept anything made of gold or the like, he should not have a body of disciples, or accept wealth (*l*). If it be asked what harm there is in accepting them, (the reply is) yes, there is harm (*m*) in doing so. Because if the Sannyāsin looks at gold with longing, he makes himself a killer of Brahman (*n*); because if the Sannyāsin touches gold with longing, he becomes degraded into a Chandāla (*o*); because if he takes gold with longing, he makes himself a killer of the Atman (*p*). Therefore, the Sannyāsin must neither see, nor touch, nor take gold, with longing (*q*). (*r*) All desires of the mind cease to exist, (and consequently) he is not agitated by grief, and has no longing for happiness; renunciation of attachment to sense-pleasures comes and he is everywhere unattached in good or evil, (consequently) he neither hates nor is elated (*s*). The outgoing tendency of all the sense-organs subsides in him who rests in the Atman alone (*t*). Realising "I am that Brahman who is the One Infinite Knowledge-Bliss," he reaches the end of his desires (*u*), verily he reaches the end of his desires.

Here ends the Paramahamsopanishad with the *Santipatha* "Om ! O Devas, &c. (see p. 14. Jan. no.)

himself, lest he becomes attached to it; and consequently he does not live in the same place. In fact he should not know where he will sleep next.

(*l*) *Wealth*—such as, oxen, fields, rest-houses for travellers and pilgrims, &c.

(*m*) *Harm*—according to the Shāstras.

(*n*) *Makes.....Brahman*: by his denying Brahman as the only Reality and all else as unreal, he makes Brahman a nonentity to him.

(*o*) *Chandāla*: a person of the untouchable castes.

(*p*) *If he takes.....Atman*: By his attachment to gold and thinking himself as its enjoyer he kills the true nature of the Self in him, which is unattached, infinite, and is ever the non-enjoyer. Says the Smṛiti: "Who thinks the Atman as being otherwise than what It really is, what sin is there which is not done by that thief, the killer of the Self."

(*q*) *The Sannyāsin.....longing*: Which implies that the Sannyāsin should not likewise hear and talk about gold, or extol it, or make use of it, in

any way, for his self-created needs.

(*r*) *All desires &c.*: The great results which follow one after another by the renunciation of Gold are now stated.

(*s*) *He neither hates*—his enemies, *nor is elated* with those who treat him with utmost consideration, because he has risen above the ideas of "friend and foe," "likes and dislikes."

(*t*) *Him who rests.....alone*: The Smṛiti thus extols the bliss such a one possesses: "The happiness enjoyed by the King of the gods, or by the sovereign ruler of all men, is nothing compared to that which belongs to the Yogin who is devoid of attachment and is steadfast in the Knowledge of the Self."

(*u*) *He reaches.....desires*: He has no more anything to desire for, no want to satisfy, no duty unperformed. The Smṛiti says: "The Yogin who is satisfied with the nectar of Self-knowledge, who has reached the end of desires, has no more any duty which is yet to be performed. If he feels the reverse he is not a knower of Truth."

GLEANINGS

There is no hope for a people in this life or any other life until it has learnt that all forms of labour are dignified and all forms of idleness a disgrace. The most important thing in the education of a growing race is to teach it to keep its feet on the ground. —*Dr. Booker T. Washington.*

* *

To be open-minded, to struggle against preconceptions and hold them in due subjection, to keep the avenues of the intelligence free and unblocked, to take pains that the scales of the judgment should be always even and fair, to welcome new truths when they have proved their title, despite the havoc they may make to old and cherished beliefs—these may sound like commonplace qualities well within every man's reach, but experience shows that in practice they are the rarest. —*Mr. Asquith* in his Address at the Aberdeen University.

* *

All faiths spring from the East. The Star of Bethlehem rises ever on the Eastern horizon, and upon the ground of the Far East have trod the historic Divinities Whom the world worships, even to this present day. The scriptures of the world were penned in the East. From the East came the world's great prophets and apostles. It was the longing of the great heart of the East that brought forth from its soil they who are styled the Saviours of Men, Buddha, Krishna, Christ. Old in time with her great deserts and plains and valleys strewn with the wreck of past civilisations, the East is young in its thought, and even now that youth is manifest in the regeneration of the Eastern nations. * * *

* * The West is discovering God through science; the East discovers God through religion, and for a perfect religion and also for a perfect philosophy we need the solidity of scientific evidence as well as the soaring on the wings of spirit. The West is developing more and more perfect vehicles for the transmission of truth, and the East, diving deeper and deeper into the sea of intelligence and existence, secures larger and more precious pearls of truth. The West moves in circles of enormous circumference. The East strikes the centre. The

West is logical, empirical, and ever moving close to the shore of the tangible, while the Orient sails far into the expanse of the Unknown. —*The Psychic.*

* *

There should be less worship and more work among men.

A God whom limited intellect could comprehend would not be a God, the intellect would be the greater.

Wisdom, power, beneficence, and the peace that passeth all understanding, these come not from above, but from within. —*Edvard C. Randall.*

* *

Rhythmic breathing takes away fatigue, whether physical or mental: it is calming and enlightening in its effect; it awakens and strengthens psychic power; if the spirit be depressed, relief is immediately afforded by it. I know *nothing* so soothing, and at the same time so invigorating, as scientific, rhythmic breathing, consciously practised according to the laws laid down by Swami Vivekananda, in his lectures on the Yoga Philosophy. People will never understand or believe this, until they patiently and perseveringly practise it and discover for themselves its inestimable value. —*Curry Farmer*, in "Bibby's Annual."

* *

"When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social disservice remain, like the unending stream of one of nature's forces. The thought that this is so, may well lighten the poor perplexities of our daily life, and even soothe the pang of its calamities; it lifts us from our feet as on wings, opening a larger meaning to our private toil and a higher purpose to our public endeavour; makes the morning as we awake to its welcome, and the evening like soft garment as it wraps us about; it nerves our arms with boldness against oppression and injustice, and strengthens our voice with deeper accents against falsehood, while we are yet in the full noon of our days—yes, and perhaps it will shed some ray of consolation, when our eyes are growing dim to it all, and we go down into the Valley of Darkness." —*John Morley.*

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

ON the occasion of Swamiji's birthday anniversary at the Sevashrama, Kankhal, 2,000 poor people were sumptuously fed, besides 100 Sadhus as mentioned in page 45.

THE eighth anniversary of the Ramakrishna Anath Bandhu Samiti, Salkhia, was celebrated with great *eclat*. About two thousand poor people were fed sumptuously and hundreds of people received *prasad*. There were several Sankirtan parties who enlivened the occasion with their religious songs. The whole ground was decorated with flags, buntings and pictures of Sri Ramakrishna.

UNDER the heading "Krishna's Teachings and Modern Belief," Ella Wheeler Wilcox, the well-known American writer, contributes a short article to Baba Bharati's "*Light of India*," in which she has a word of sympathy for the missionary propaganda carried on by Hindu Sannyasins in America. She writes:—

"During the last two decades there has been an exchange of spiritual courtesies between America and India. Our extreme interest in converting the people of that land to our faith has been politely returned by them, with an equal desire to awaken us to a realisation of the beauties of their religions.

"For this purpose they have sent us several wise scholars and teachers of their philosophy.

"The passing of Vivekananda was like the flashing of a mighty star upon our wondering eyes, for, in truth, no greater, wiser, truer, holier soul ever dwelt among us than this marvellous man who has gone into the spirit life."

SUNDAY, the 5th. Feb., witnessed a truly patriotic performance of the younger generation. An enthusiastic company celebrated the birthday anniversary of Swami Vivekananda on a grand scale, of course with the full sympathy and liberal help of the public of Conjeeveram. A long and varied programme was gone through and the whole affair looked as solemn and serious as possible. In the morning at 7-30 a. m., a Bhajana performance took place. Afterwards the poor were sumptuously fed. In the evening at 5-30, a large and representative

meeting was held in the local Girls' School, under the presidency of Mr. C. N. Krishnaswamy Aiyar M. A. A unique feature of the proceeding was, that the cultured audience were satisfied with oriental seats. The Chairman's concluding speech was a triumphant one and clearly showed his broad-mindedness, and his deep knowledge of the Hindu Shastras. The learned president particularly deplored the treatment accorded to the low-caste men by the so-called higher castes. At night, a large portrait of the Swami was carried in procession through the streets. The function was a grand success and reflects much credit upon the prime movers.

—A correspondent to the "South Indian Mail."

AT the first anniversary meeting of the Depressed Classes Mission Society, Madras, held in the Anderson Hall under the presidency of the Hon'ble Mr. M. Hammie, C. I. E., Mr. Justice Krishnaswami Aiyar concluded his very instructive and eloquent speech on the ways and means of elevating the depressed classes, with the following words: I will say only one word in conclusion. I happened to remember the words of a great Indian than whom in my judgment there has been no greater man within the last fifty years among us—I refer to Swami Vivekananda. (Loud and continued cheers). In one of his addresses he said, "I know of no greater service that the better classes can render to the depressed classes in the land than to educate them and to develop in them the sense of their loss of individuality, in order that they may rise to a better conception of their own dignity as human beings and a better knowledge of the conditions of their existence." I think those words are words which we are bound to inscribe in our hearts. And if we follow in the footsteps of that great teaching.....we should be able to triumph and to say, if not in a decade or two, at least at the end of fifty years, that we have achieved a noble task worthy of the spirit of self-sacrifice of our ancestors.

"We have remained this whole year in Australia, and delivered over 400 speeches," says the Sister Avabamia in the January no. of the "Star of the East," in reviewing the last year's Vedanta work there.

It is considered likely that the Kumaon division will soon be made a regulation tract as part of the Agra province and be brought as a consequence,

for judicial purposes, under the Allahabad High Court.

A NOTEWORTHY feature of the proceedings of the recent All-India Convention of Religions at Allahabad, was a brief discourse on Sikhism by a Sikh missionary lady of Kashmir, Panditā Jivan Mukta. This lady is the first Sikh widow who has devoted her life to missionary work among her sisters in the Punjab. She started a girls' school (which now also comprises a Widows' Home) at Jammu 5 years ago. This was the first girls' school in that Province and has now some 310 scholars on its rolls.

SRIMATI Satya Bala Devi sends a very interesting letter from New York on Hindu music to the "Amrita Bazar Patrika." She is a young Brāhman lady who has gone to America and devoted herself to the cause of the much-neglected art of Hindu music. As in many other Fine Arts, in music too the Hindus made very great progress and it is no exaggeration to say that the Hindu music was brought almost to a state of perfection in days of yore. With their fall, their music has fallen, and one who succeeds in recovering this divine art of Hindu music as this Bengali lady is striving to do, deserves their best thanks.

Two Sanskrit inscriptions, said to be the first yet discovered in China, have been found by Commandant D'Ollone during his recent mission, of which an account appears in the current number of the *Comptes Rendus* of the Académie des Inscriptions: The following is taken from the *Athenæum* of September 24th: -

The Sanskrit inscription at Yun-nan-Sen was found on a pyramid over 6 metres high, covered with Buddhist sculptures which M. D'Ollone considers to be more graceful and delicate than any others now existing in China. He hazards the guess that those on the lower part, which are distinctly Chinese in type, were executed by native artists, while those on the upper, on which the Sanskrit inscription appears, were the work of sculptors imported from India.

THE proposed Proclamation Pillar at Allahabad will be raised about 55 feet above the ground and will stand in the middle of a platform 33 feet square. The design of the pillar is like that of the

lion-topped pillar of Asoka at Sarnath; over the four lions at the top of the pillar rests the British Crown. In the middle of the pillar on one side will be a medallion of Victoria the Good, and on another that of the King Emperor Edward VII. Further down extracts from the great Proclamation of the Queen will be inscribed on one side in English, and on the other two sides translations in the vernaculars in Nagari and Urdu. On the fourth side will be inscribed extracts from the Proclamation issued by His Majesty the late King-Emperor on November 2, 1908, and also from the gracious message recently sent to the Princes and peoples of India by His Majesty, King George V. The pillar will thus be an emblem of the union of Hindus, Mahomedans and Europeans, of diverse races, creeds and castes, which inhabit the Indian Empire under the aegis of the British Crown. It will stand in a large and beautiful park to be called the Minto Park.

IN the course of an address in London, Mr. Booker T. Washington said that the Tuskegee Institute was started in a little shanty with one teacher and 30 students. To-day it had between 1,500 and 1,700 men and women students, who came from 36 States in the Union and 22 foreign countries and 176 instructors and helpers. It stood on 2,000 acres and with four exceptions its 96 buildings were almost wholly constructed by the labour of the students. The property was valued at about \$1,000,000, and there was not one dollar of mortgage upon it. The annual expense of carrying on the work of the Institute was \$256,000. When the negro was freed he felt that labour with the hands was past, and students came to him in disgust when they found they had to put up their own buildings. His answer to them was that the object of the Institute was not to work the negro, but to teach the negro how to work. There was a vast difference between being worked and working. The greatest single achievement at Tuskegee was to be found in the change that had come over the millions of his race in regard to the subject of labour, for there was no hope for any race until it had learned that all forms of labour were dignified and all forms of idleness a disgrace. From the Tuskegee Institute alone 6,000 men and women had been sent out who would be found at work in all parts of the Southern States, and in demand by whites as

well as blacks for the supervision of farms, industrial establishments, and schools. Tuskegee was criticized for paying too much attention to the material things of life. They believed thoroughly in the ethical and more important side of life, but it was difficult to make a good Christian of a hungry man.

IN MEMORIAM:

(1) MRS. OLE BULL.

WE have to record with deep regret the passing away of Mrs. Ole Bull, at her home in Cambridge, Mass., U. S. A., on the 18th. of January. She was one of the most devoted lady-disciples of Swami Vivekananda, and the Ramakrishna Mission will ever cherish her loving memory for the many inestimable services she rendered to the cause of Swamiji. She was one of those beautiful souls whose mission in life seemed to be to help the cause of good in various spheres by all means that lay in her power. Though possessed of considerable wealth and reputation she was most simple in her habits and unassuming in her ways. Though of a certain retired disposition, her motherly affection and sympathy for all beamed always in her kindly face. She was the host of Swamiji and party during their visit to Kashmir in 1898. Her love for India and Indians was deep, and she furthered not a little the cause of educating our girls on national lines, though this is little known to the public. We cull below the remarks of the London correspondent of the "Amrita Bazar Patrika," dated Jan. 21 :

There will be many in India, perhaps particularly in Calcutta, who will feel that another good friend has passed out of sight when they receive tidings of the death of Mrs. Ole Bull, which took place at Cambridge, Massachusetts, last Wednesday (18th. January). It was Mrs. Bull's close friendship with Sister Nivedita - whose name is a household word now in India - that brought her into intimate touch with the people of India, and her interest in the thoughts and movements of the country was particularly keen and sympathetic. It was simply an evidence of her beautiful character, for everywhere that her name is known she is remembered as a generous friend to serious thinkers and workers. A delightful personality and a renowned musician, her life had its great love ro-

mance. She was not twenty years of age when Ole Bull, a Norwegian musician of great ability and renown, and a great patriot as well, met her in America and heard her play. He not only admired her musical talent but he loved her for herself, and the young girl in her teens married the musician of sixty, then at the height of his fame. Mrs. Bull has been a widow since 1880, but her Life of her husband, published long ago, shows how deep was the devotion of their married life. To Sister Nivedita the sincere sympathy of Indian and European friends will be extended.

(2) SWAMI SADANANDA.

THE Ramakrishna Sangha deplore the loss of Swami Sadananda, who entered *Mahdsamddhi* at 3 o'clock in the afternoon on the 18th. of February at the age of 49 years. He met and entertained Swami Vivekananda as guest during his wanderings in the United Provinces at the latter end of the eighties in the last century, and was so much impressed by his loving life that he gave up his situation and took Sannyasa from him. He was thus the first disciple of Swamiji and served him with a rare devotion ever afterwards. In fact he accompanied Swamiji in almost all his Indian tours since he landed at Colombo in the beginning of 1897, and attended to his personal comforts to the minutest details. There was no work so hard, no difficulty so unsurmountable, no word of command so unpracticable, that he could not carry into effect,—for the sake of Swamiji. Heroic in his ways, loving in his manners, self-forgotten in succouring the needy and the afflicted, he won the hearts of everybody who came in touch with him. His exemplary services in the plague-relief and such other works of the Mission, evoked universal wonder. He would lovingly embrace, bodily, one suffering from small-pox or plague, laughing to scorn any fear of contagion that might be suggested to him by friends.

Swami Sadananda had been afflicted with diabetes for some time, and for more than three years had been confined to his bed. He was faithfully nursed by several of his young disciples during the long illness. As he passed away, the Swami gazed earnestly at the photograph of his beloved Guru, Vivekananda, and with "Swamiji, Swamiji," on his lips entered *Mahdsamddhi*.

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The Home founded 15 years ago by the Association for the education and amelioration of the condition of widows is situated at Hingno Budruk at a distance of 4 miles from Poona.

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Year.	Number of Pupils at the end of the year.	Income during the year.			Expenditure during the year.			Balance at the end of the year.		
		Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
1896	...	3715	8	6	191	9	7	3520	11	11
1897	...	2872	12	9	460	0	4	3333	11	1
1898	...	4779	13	11	812	0	6	3967	8	9
1899	1	4103	15	6	757	7	7	3346	0	8
1900	10	3773	2	1	1787	11	10	1986	6	11
1901	14	2915	3	4	1813	7	4	10275	2	11
1902	18	7371	11	11	9579	7	0	14067	7	10
1903	30	13074	10	9	9068	13	6	18073	5	1
1904	38	20855	15	1	9187	14	4	30641	5	10
1905	60	18047	10	10	23433	0	0	25226	0	8
1906	75	21840	11	1	12106	15	0	34039	13	0
1907	65	15851	13	0	8778	11	0	42042	15	0
1908	80	13407	4	2	10888	6	10	44461	12	4
1909	95	16287	11	0	14629	5	3	46120	5	1
1910	100	19173	1	9	14093	13	7	51199	9	3

[P. T. O.

Earnest Appeal.

The few facts noted overleaf will convince even an indifferent observer that the Home is supplying a very real public want. There has been a distinct change for the better in the public opinion regarding the treatment of widows and the Home has its humble part in it. The utility of the home and its satisfactory management by the present workers are now established facts. What is uncertain is its permanency on account of its dependence on charity. The present financial condition though not satisfactory is not bad. But where is the guarantee of its continuance? This being the only institution suited for the education of elderly women it is not able to keep pace with the ever increasing flow of inmates. Extensions are urgently needed. The rooms are getting crowded and unless one more quadrangle is added to the present structures of 40,000 rupees we shall be constrained to stop admissions. Want of funds, it is feared, will compel us not only to stop new admissions but cut down even the present number. This will be a retrograde step and we are determined to do our utmost before sinking willingly to such a level. Those who have seen the Institution have been convinced that it bids fair with in an appreciably short period to become a model institution if it receives a steady support. A few rich and charitably disposed persons can help it a great way but a number of men of moderate means too can like little drops of water and little grains of sand make it mighty like the ocean and the land by becoming annual subscribers from a rupee upward. We trust that our appeal will not be in vain.

Hingne Budruk,
10th February 1911.

}

D. K. KARVE,
VENUBAI NAMJOSHI,
Secretaries.

N. B. Intending subscribers are requested to send in their names and addresses legibly written. It is convenient to collect money by sending our reports per V. P. P. Back reports or any further information will be gladly sent on application

Prabuddha Bharata



Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

Vol. XVI]

APRIL 1911

[No. 177

SRI RAMAKRISHNA'S TEACHINGS

JNANA AND BHAKTI—V.

Q.— UNLESS one covers their eyes, the untrained horses will not move a single step. Is it possible to realise God, unless one's passions are kept under control?

Master: Thou speakest of Jnana-yoga, the Path of Knowledge or Discrimination which leadeth to God. The Knowing One saith, 'One must first be pure if one desireth to see God. One must first control one's passions. First Self-discipline, then Knowledge of God.'

There is another path leading to God,—the Path of Devotion (Bhakti-yoga). Once there comes in the human soul the Love of God, once the chanting of His Holy Name filleth the devotee with joy, no effort is needed for the control of the passions. Such control cometh of itself.

Can a man troubled with grief be in a mood to enter into a quarrel, or to join a feast, or to give his mind up to pleasures of the senses?

Doth the "rainy-weather insect"* seek darkness once it hath seen the light?

Doctor (smiling): O, it doth not,—it will rather rush upon the flame, and perish.

Master: That is not so with the true worshipper of God. The Living Light to which he is drawn doth not burn and cause death. It is like the light of a gem, shining yet soft, cool and soothing. It burneth not but illumineth the heart with Peace and Joy.

VERILY these customers (of the world) seek for *Kolai* pulse (meaning a worthless commodity). It is given to pure souls alone, who have not touched the world, to love God alone—to have One Aim,—to have the mind fixed upon the Lord.

KNOWLEDGE relating to God keepeth pace with faith. Where there is little faith it is idle to look for much knowledge.

(To Narendra): So long as one goeth on questioning and reasoning about God, one hath not seen Him as a Reality.

* An ant which develops wings and flies about after or before a heavy fall of rain.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

TO RAMAKRISHNA PARAMAHAMSA

Ramakrishna Paramahansa,
God-intoxicated Sage,
From the unreal to the real,—
Lead our souls to Thee, Supreme !

The storm is high and loud the crash
From crest of wave to rock-bound shore ;
But, Holy Spirit, safe are we,
So long as we remember Thee.

Wearied of the fever, O Sage,
Wearied are we of the living death ;
Would that we might rest our souls
In the Lotus Blossom of Thy Peace.

Thou in bliss and calm serene
Dweldest in the Deepest Depths ;
Thou dost know the Voiceless Silence
Of the Ocean's Secret Life.

Love, all infinite and tender,
Merge our souls into Thy Soul ;
What care we for the restless surface,
What would we with its ceaseless strife !

What would we with the endless ache
Of desire on desire,
When Thy Infinite Bliss and Peace
Can alone suffice our souls ?

Thou alone art Real and True,
Thou, the Form of all these shadows ;
Thou, the Essence, Thou, the Bliss,
For which so anxiously we strive.

Let us see Thy Face Revealed,
Impart Thy Vision Beatific ;
Destroy in us all finite life,
Instil in us the Life Divine.

Before Thee, Lord, all sorrows vanish ;
Thy Grace makes shadows pale and fade,
And the Fulness of Thy Glory
Dispels all falseness, death and pain.

O more than Teacher, more than Sage,
Verily Thou art divine ;
That Self in Thee, That Self is God,
That Inmost Self the Rishis taught.

F. J. ALEXANDER,

OCCASIONAL NOTES

WE need now more than ever the urge of the religious impulse. Personality, without the religious impulse, reaches, grasps, desires. Personality, with the religious impulse, seeks self-effacement and renounces self.

The religious instinct is the result of innumerable efforts towards the development of that great method of perceiving life as relative to That which life attempts to but never can express—God—The Infinite. The religious man concerns himself not with the expression but with That which is incarnated

relatively in the expression—and That is the Highest—God.

The religious instinct is a growth from the beginning and points toward the End-wardness of all things—God. It began with the desire instinctive on the part of unthinkable numbers of struggle from lower forms of mental and sense life upward to the life religious. It suggests the remote and infinite goal towards which the soul is progressing, and that goal is the point to which the utmost educated desire and training of will and mind can

lead the surge of human life—Nirvána—Mukti—Realisation.

The instinct is the idea incarnate; the ideas incarnate of the Bhagavad-Gita were Krishna; those of the Upanishads were Yajnavalkya, were Maitreyi. In so far as the soul expresses the ideal it is one with it, and, in this sense, great teachers are Incarnations because they fully express and livingly interpret the ideal which humanity has conceived of God. In this sense, also, the Guru is God.

Try to understand religion to be a natural fact, not something dissociated from reason and experience, but the highest development of these. It is not abnormal from life; it is the most normal and natural of normal and natural things. As the Swami Vivekananda held, nothing should be accepted as truly religious that antagonises reason and experience. Religion is the fulfilment of life; it is not negative to life, but the positive result of having lived in the widest, deepest and highest ways.

Life is the greatest education; living and experience are the educators of the mind. A man must be judged not by his intellectual standards, but by the depth and purport of his desires. A man may be a fool in technical and academic knowledge and yet a sage in the way he feels and desires.

Go below and find the flame on which personality lives and feels, not on what it thinks. Thinking is light, but living is ponderous and, according to the character of his feelings, are we to judge a man. In this light one understands how Christ, how Buddha, how Sri Ramakrishna were teachers not so much by what they said, but by the glowing and divine example of their lives. To them, as to all saints, religion is the living out of the idea. It is the idea made actual, the subjective transformed into the objective.

Thought is constantly becoming instinct. One's instincts, one's temperament are the composite of the activities of the mind. Beneath the surface of the mind is the heavy undertow of tendencies. These are to be weighed, for these count. Thinking is only describing the ideal; living is expressing it; the former is philosophy, and the latter, religion, and in India, particularly, thinking and living have always been one. In the West this has not been so. Philosophy and religion have, for the most, been considered separately.

"Wouldst thou perceive the Infinite, then loosen thy anxious hold on the finite. Wouldst thou understand the real Self, understand what is the not-self. Be thou able to gaze alone and unafraid into the Infinite Whole wherein all parts are absorbed."

PAPERS ON EDUCATION.—II

BY THE SISTER NIVEDITA

IN a perfect education, we can easily distinguish three different elements, not always chronologically distinct. First, if we would obtain from a human mind the highest possible return, we must recognise in its education the stage of preparing it to learn, of training it to receive impressions, of develop-

ing it intensively, as it were, independently of the particular branch of knowledge through which this is done. Of the very existence of this phase of the educational process, many are unaware.

Secondly, in all historic epochs, but pre-eminently in this modern age, there is a cer-

tain characteristic fund of ideas and concepts which is common to society as a whole, and must be imparted to every individual, who is to pass, in his mature life, as efficient. This is the element that is supposed in the common acceptance to be the whole of education. It bulks the largest. It costs the most labour. It is the process that it is most obviously impossible to eliminate. And yet it is really only one of three elements. And strange to say it is the very one which is least essential to the manifestation of what we call genius. Never was there a period in the world's history, when this aspect of education was so large or imperative as to-day. 'Geography, history, algebra and arithmetic, all that makes up the worry and fret of childish life,' as some one said, 'are in reality the key to a glorious city. They are the franchise of the modern consciousness. Carrying them, a man has a basis of communication with the whole wide world of educated minds.'

But thirdly, these two elements taken together, in their highest degree (and it is quite possible to be taken as 'educated,' on a very modest allowance of the second, only!) will only prepare the mind for real education. They are nothing more than preliminary conditions. They are by no means the essential itself. Having them, the mind has become a fit instrument. But of what? What shall be its message? What is to constitute the burden of its education? What is it that so much preparation has prepared it for? The third element in a perfect human development sweeps away the other two. It takes note of them only by implication, as it were, in the higher or lower fitness of the mind itself. The man meets his guru, and devotes himself to a perfect passivity. Or he surrenders to some absorbing idea, which becomes the passion of his life. Or he takes up a pursuit, and lives henceforth for it, and it alone. The phase of the one has succeeded to the phase of the many. Regarded as a mind, the man has become a full human organism. He now stands

a chance of contributing to the riches of humanity as a whole.

It is characteristic of India that it is the third and highest of these three elements that she has observed and analysed, allowing the other two to occur by accident. It is equally characteristic of the West that it is numbers one and two that she has observed and analysed, allowing number three to occur by accident!

Yet all three have their science, and certainly the last is not without it. Egoistic response to stimulus, constant mental activity, much restlessness and intellectual change of appetite, loud self-assertion, argumentativeness, and desire to manifest power, are apt to be the characteristics of a healthy second stage. But when the guru comes, or the idea that is to dominate the life is apprehended, there may be a keen initial struggle, but after it there is a period of profound apparent quiet. To see the thing as it appears to the mind of the master, is the one necessity. To serve him, acting as his hands and feet, as it were, in order that that one's mind and heart may be made one with his; to serve him silently, broodingly, with the constant attempt to assimilate his thought, this is the method. Throughout this period, there is no room for rebellion. Eventually the guru emancipates: he does not bind. It would be a poor service to him, if we felt compelled in his name to arrest the growth of an idea. Eventually we have to realise that the service to which he has called us is not his own, but that of Truth itself, and that this may take any form. But in the first place it is essential that we begin where he left off. In the first place, emptied of self, we have to labour to give expression to that idea which has struck root in us through him. In the first place, we must understand that the whole significance of our own lives depends, first and last, on their relation to his life.

(To be continued).

THE PRESENCE OF THE LORD

THE Presence of the Lord is the only Presence in the universe. His Face is on all sides. His Heart is the Cosmic Heart. And all actions that are performed anywhere and at any time are performed through His Cosmic Will. And all the splendours of the stars and of the waters and mountains are the tracings which He has made with His Cosmic Hand upon the endless canvas of life and all the great and surging thoughts and all the aspiring heights of man are the attempt of the Lord to see Himself visualized through the manifold mirror of His countless myriads of images.

There is nothing but the Lord. The most commonplace and the most divine, the lowest and the highest are specializations of His Own Glorious Nature which transcends all limitations that He assumes for His pleasure. Man thirsts for fame, but he is really thirsting for the Greatness of the Lord. Man thirsts for honours when he is really thirsting to know the Great Name of God. He thirsts for wealth, not knowing that the only wealth is the wisdom which leads to God. Man unwittingly searches for and desires the Greatest at all times. It is only the truly great and the really divine that can ever attract the divine human soul. Man hungers for beauty and longs for the possession of that which attracts, but he is really thirsting for the heart and form of the Lord.

All the pleasures of the senses are but faint shadows of His bliss and all the glories of the intellect but faint refractions of the light of his endless knowledge. All the grandeur in the universe is but a feeble description of the true Greatness of Him. He alone is. As the Upanishads say, "Let us, meditating on Him, forget all other things."

Who is wise or who is foolish? The wise and the foolish are equal when His nature shines forth. His is the only light and the

fool and the sinner stand out in His glory as bright images and the saints and the wise are the suns of His thought. "When He shines everything shines after Him." Than He there is naught. Were He to enshroud Himself in the infinite mists of His Own Being, the greatest and the smallest would fade alike, into nothing. The universe itself would vanish and all the eternities would be lost in the endlessness of Him. Glory to Him Who is eternally the same! To whom shall we offer our sacrifice if not to Him Who is our soul? We truly exist only when we assert His nature. Our existence is then infinitely increased; it is made infinite when we identify our true nature with the nature of Him. Our nature is made glorious through His nature. Our minds are true and our wisdom perfect only when we identify our mental life with the omniscience of Him. Let us say: "It is all Thou, O Lord. It is all Thou." Let us say: "Not unto ourselves, O Lord, not unto ourselves, but unto Thy Great Name be praise," as sang the Psalmist after He had rejoiced in His Presence.

SOUL PLEASURE.

Shall worries, troubles and trials small,
That shadowed my path of yore,
Improve the blaze of my heart-fire,
When Death's wand touches the core?

I care not whether 'tis light or dark;
Whether hot or cold, or sun or frost,
Steadily I pin my eye to the mark
Not thinking of what it may cost.

The nearest thing afore me lies,
To do with all my heart and might,
Is the pleasure dear to me—
My craving—and my only right.

I care not what the bearing fruit,
Whether it will be sour or sweet,
To-morrow or day after I'll taste,
My work is to Do and Be and meet.

—D. K. RÈLÈ

THE SECOND CONVENTION OF RELIGIONS—II

THE THIRD DAY'S PROCEEDINGS.

The proceedings of the last day of the All-India Convention of Religions commenced with a prayer by Rai Bahadur Lala Baij Nath. The following papers were read by the gentlemen named :—

1. Deva Dharma, by Pandit Deva Ratan of Deva Samaj, Lahore.

2. Pushti Marga of Vallabhacharya (by Mr. Lakubhai P. Parek, ex-Judge of Ahmedabad) read by Mr. L. Nagardass Shroff of Bombay.

3. Sanatana Dharma, by Pandit Ganga Vishnu Misra Kavyatirtha (in Hindi).

4. Indian Christian's Confusion of Faith, by the Rev. Mr. Rudra of Bengal.

5. Sikhism, by Srimati Panditā Jeevanmuktiji, Principal, Gunnayya Patshala, Jammu (in Hindi).

6. Hinduism as Universal Religion, by Pandit Ghanashyam Sharma (in Hindi).

Two more papers on Sikhism, by Prof. Jodh Singh and Sardar Nath Singh, and the paper on Jainism, by Mr. M. L. Jaini, were taken as read.

The Convention after adjourning for half an hour met, and the proceedings began with a song sung by Srimati Panditā Jeevanmuktiji to the accompaniment of the piano. The following papers were then read by the gentlemen named :—

7. Gouranga Dharma, by Mr. Radha Krishna Goswami of Brindavan (in Hindi).

8. Christianity, by the Rev. Mr. C. F. Andrews of Delhi.

9. Hinduism—Rationale of Symbolism, by Mr. A. Rangaswami Iyer of Madras.

10. Suddhadwaita Philosophy, by Mr. L. Nagardass Shroff of Bombay.

11. Vedic Mantras and Modern Science, by Mr. Bhagat Ishridas of Lahore.

There were many other papers which were taken as read for want of time.

The President then made the following

concluding speech :—

Gentlemen,—Our deliberations for the present have now come to a close, but I cannot let you disperse without thanking you all for your presence at this session of the Parliament of Religions, and for the living interest you have manifested in all its proceedings. Very special thanks are due to those friends who belong to various religious camps, for their luminous expositions of their respective creeds, and for the fine spirit of toleration and sympathy which pervaded all they said.

Many of you have come from considerable distances and at no little personal inconvenience to attend these meetings, but I am sure you will all feel amply rewarded by the kindly welcome you have received, by the new friendships you have formed, and the enlarged views you have obtained by the comparative study of Religions which has been placed before you. We are making progress. I am sure we have attained a higher platform for our spiritual outlook than we did when last we met at Calcutta, and the oftener we meet in the same spirit for conference on these most exalted themes, the more we shall be able to see human life in a truer perspective, and in all the Religions of the world see God's way of revealing Himself to men according as they are able to bear it. I therefore bid you all adieu for the present, trusting that you will all carry away to your homes pleasant memories of our short sojourn in Allahabad—the City of God.

Happy to meet, sorry to part. Happy to meet again.

With a vote of thanks to the President, proposed by the Raja of Hathras and seconded by the Rev. Dr. A. H. Ewing, the Convention terminated.

The delegates were entertained in the evening at a garden party by the Reception Committee of the Convention.

THE LIFE AND TEACHINGS OF THE SWAMI VIVEKANANDA

SUMMARY OF MR. A. TALAIVASINGHAM'S SPEECH AT THE FORTY-NINTH BIRTHDAY ANNIVERSARY OF SWAMIJI CELEBRATED BY THE VIVEKANANDA SOCIETY OF COLOMBO.

THE speaker first dwelt upon the characteristics and virtues which distinguished such great men as Swami Vivekananda, Buddha, Sankara, and others of the same type. He said: 'The chief characteristics which distinguish all the great prophets of the world and draw us to their feet in admiration and love are their gift of vision, their power to see the primal mysteries, their ability to perceive, so to say, the heart of the universe a-beating and make us perceive it, and their capacity to be in harmony with the soul of all things, and, above all, to enable us to realise the scheme of the universe. To such men the universe does not bear the commonplace aspect that it bears for us; they see the world transfigured in the all-enveloping radiance of God and, in the words of the poet—

"To them, the meanest flower that blows can give
Thoughts, that do often lie too deep for tears."

The speaker then proceeded to explain the cause of which the birth and existence of such lives were the effect. He quoted from the Gita where the Lord Krishna says: Whenever virtue subsides and vice prevails I (the Lord) manifest Myself to help mankind. So in other words, said the speaker, whenever human institutions fail to encompass human aspirations, whenever the ideals of a people are incongruous with the form they are clothed in, the Lord incarnates to restore harmony and to establish righteousness. Such is the cause of which the birth of such great men is the effect. In the history of every nation there are certain epochs in which every branch of human development attains perfection without effort by a kind of spontaneous instinct, and at these divine hours great things come to pass by the co-operation of a thousand hidden forces in which great souls or world-spirits find a flood of admiration and sympathy to sustain them; and it was at one of those privileged and fortunate epochs that Sri Ramakrishna's prayer to God that He should send a fit disciple who will fulfil the noble mission which he had undertaken, as well as that of Vivekananda's mother to the Lord Vireswara that she should have a son, was

answered by the Lord, and the Swami was born on the 12th. January 1863. It was a time when there was a great religious unrest in India and when mushroom religions were springing up on all sides to effect a miserable compromise, as it were, between the two diametrically opposed systems of religious thought which prevailed at that time in the commercial West and in the spiritual East. They had long parted company one from the other—the West in search of the expansion of material and worldly prospects, and the East in the pursuit of spiritual development. It was at such a critical time in the religious history of India that this great world-spirit was born. He was destined not only to confirm the people of India in the beliefs of their own time-honoured and noble religion, but even to effect both in the West and in the New World such a religious revival as to threaten to shake the very foundations of the fabric of dogmas which modern Churchianity had built upon what might be called a comparatively small substratum of truth. He was at the same time able to convince them that the ideal of a universal religion was based upon Infinite Love, Truth and Toleration, which were really the three cardinal principles and essentials of all true religions, and to such a great extent did he succeed in convincing them of this fact, that the oldest philosophy, viz., the Vedanta philosophy, soon became the newest religion among one of the most materialistic nations of the world. Through the Swami's great and untiring efforts, Vedanta Societies at New York and San Francisco were formed, and they have been and are even now doing eminently useful work in promoting the object of the Ramakrishna Mission in the American Continent and have succeeded in gaining many distinguished men to their folds. From the time of his memorable speech at the World's Parliament of Religions down to the day of his passing away, his life was one of extraordinary activity and self-sacrifice which caused such a considerable strain on his bodily frame that it gradually undermined his health, and eight years ago the spiritual

world became poorer by the loss of a great constructive thinker and, as the Americans would call him, 'an orator by divine right,' 'a prince among men.'

The speaker then read the following extract from a letter written by the San Francisco Vedanta Society to the brother-Swamis in Bengal just after they heard that the Swami was no more:— "The sad news of his untimely death comes to us, with all the profound mystery of mortal death intensified to a profound degree. He is to us what Jesus Christ is to many devout Christians."

He also quoted the following poem, which concludes their letter written 'in memoriam' of the Swamiji:—

There is no death! An angel form
Walks over the earth in silent tread;
He bears our best loved things away,
And then we call them "dead."
But ever near us though unseen,
The dear immortal spirits tread;

For all the boundless universe

Is life,—there are no dead!

Brother, Companion, Master, Peace and farewell."

These words show the great esteem in which he was held by the Americans, men living in an entirely strange land, and how much they admired his sound exposition of the Vedanta Philosophy. He (the speaker) concluded his speech by remarking that it was to the Swami and his divine Guru that the world was indebted for a correct interpretation of the Vedanta Philosophy. As interpreted by them, it is both a religion and a philosophy, and in its philosophic aspect it deals not only with the problems which relate to the fundamental verities of existence but also with the manner in which man is gradually enabled to adjust his life and conduct so as to be more and more in accord and harmony with those philosophic verities. To him and his Master, religion was realisation. We should cherish the memory of such great and divine persons by acting up to their precepts as far as practicable.

—*The Hindu Organ*.

SRI RAMAKRISHNA PARAMAHAMSA: HIS LIFE AND MISSION.

"Great men are the living fountain which it is good and pleasant to be near; the light which enlightens, which has enlightened the darkness of the world; and this not as a kindled lamp merely, but rather as a natural luminary shining by the gift of heaven; a flowing light-fountain of native original insight and heroic nobleness, in whose presence souls feel all is well with them."—Carlyle.

THERE are periods in the history of national life when peculiar circumstances produce great men of genius who are justly honoured as the saviours of humanity. The character of their glorious mission can, of course, be determined only by prevalent conditions; but whether in the sphere of spiritual instruction or of material advancement, the record of their noble work is bound to prove an unfailing source of comfort and encouragement to those whose lot may be cast in the less fortunate times. Thus were Buddha and Sankaracharya, Christ and Mahomet born to guide by their rare wisdom and clear insight the faltering steps of devoted humanity to the ultimate object of all religions—spiritual

realisation. And among such saviours may be reckoned Sri Ramakrishna whom we must acknowledge as "one of those rare souls born once in an age to raise the world to a clearer understanding of the scheme of things and to make human beings achieve the salvation of their souls."

The account of his life and mission cannot fail to gain in interest and importance when it is remembered that Ramakrishna lived in an age whose progress in material civilisation almost threatened to destroy the struggling element of spirituality. The difficulties in his way were particularly complex, and thus his personality essentially owes its grandeur to the greatness of his achievements.

As all those blessed persons who had the good fortune to come under the influence of this sage are singularly agreed, Ramakrishna may be regarded with admiration as the perfect embodiment of all the virtues but none of the failings of an oriental people.

Ramakrishna was, in fact, the ideal man whom human nature and circumstances can but rarely produce; and to have gained in the short period of

his earthly existence a profound knowledge of sublime Truths for which the world has been yearning for centuries, is certainly a glorious record which, though occasionally paralleled in other ages and countries, can well claim for this modern sage an honoured place among the great teachers whose lives are like beacon-lights in the gloomy ocean of eternity.

Unlike perhaps some of the spiritual benefactors of the human race, he never regarded complete severance from the world and individual communion with God as an adequate compensation for the necessary failure to leave the world "immediately better" than it was found. Thus in the significant simile of the Bhagavad-Gita, his life in the world may well be described to have been like that of the lotus-leaf in the water—surrounded yet untouched by baser elements.

The early life of Ramakrishna furnishes an admirable illustration of the distinct characteristics of true genius of whatever description, and among such may be mentioned with special importance his extreme simplicity and humility which can sufficiently explain his unconsciousness of the nature and value of his glorious achievements. Simplicity, it has been aptly remarked, is the first production in Nature and the last refinement in Art; and this virtue, perhaps because of its rarity, acquires a majesty before which the seeming grandeur of vain foppery naturally pales into insignificance. And the greatness of humility needs no description when we remember that the fragrant violet scarcely obtrudes its presence, and that it has been from among the humble that the choicest flowers of humanity have developed.

That there was in him an earnest desire to promote spiritual comfort and ancient wisdom is strikingly evidenced by the many homely and forcible passages which happily mark the general character of his method of instruction and which lend to all his pithy sayings the aroma of simplicity and naturalness.

And here it may be interesting to reflect how a deep vein of mysticism which makes the subject doubly intricate, runs through the works of some modern poets and philosophers.

Thus Ramakrishna's opinion on the caste-system is expressed in words which can avert many a pre-

mature attempt at the destruction of the social structure of the Hindu community. "When fruit," he says, "becomes ripe and falls of itself from the tree, it tastes very sweet, but an unripe fruit is artificially ripened or prematurely plucked, it does not taste so sweet: so when one has attained perfection, the observance of caste-distinctions falls off from him, but so long as this exalted knowledge is not reached, one must observe caste-distinctions."

The account of his life indicates, as has been remarked, the development of a remarkable genius and furnishes many incidents of importance to the earnest reader. Born in a village of Bengal during the early half of the nineteenth century and filled from childhood with the spirit of devotion inherited from his parents, young Ramakrishna had ample facilities and great possibilities in the direction of worldly distinction which however never appealed to his essentially religious turn of mind. So, when secular education was abandoned and when financial embarrassments sorely perplexed him, poor Ramakrishna was compelled, though perhaps against his will, to seek employment as the priest in a "Kali" temple. As days passed by, he became seriously absorbed in meditation, presumably to the detriment of his duties as a priest, and he could be seen, as his brilliant disciple tells us, weeping for hours because of his failure to know the truth. He could never bear the thought of living with his wife because he considered every woman as his Divine Mother, and the noble lady who had been married early in life fully sympathised with her husband's aspirations and became a devoted disciple of her blessed lord.

After having perfected himself in religious discipline under a Sannyasin whom he regarded as the embodiment of all wisdom, he got himself initiated into the mysteries of Islam and set his mind on studying the life-mission of Jesus Christ, thus gaining a spiritual culture as catholic as it was indeed comprehensive. The increasing fame of this sage attracted many eminent people who, like busy bees to full-blown roses, flocked to him for religious education and encouragement, and the last few years of his life can be aptly described as "an unceasing ministration to the salvation of his fellow-men."

The mild Hindu will dwell long and lovingly on

some striking incidents, as the cleansing of a Pariah's house with his flowing hair, which reveal to us the sage as a great soul bent on the destruction of the pride of race, wealth or descent. Thus Ramakrishna's work in the direction of social reform still remains as a potent influence underlying the present awakening of the higher classes to a sense of their responsibility towards the depressed classes who, on grounds not only of philanthropy but also of patriotism and economic wisdom, have indeed an eternal claim on their sympathy and support.

His knowledge of the great religions of the world served to create in him the conviction that the outward forms are only the different aspects of one grand religion, and that a universal religion will be within the range of practical realisation when, in the deathless words of Swami Vivekananda, "upon the banner of every religion will be written, in spite of all resistance, 'Help and not Fight,' 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension.'"

Far greater than his appreciation of worldly Art and Music was his knowledge of—

"That strange Beauty which no eye can see,
And that sweet Music which no ear can measure."

—a knowledge which enabled him to assert with confidence that "the wretch who saith he is a sinner is verily a sinner," and that mankind should rejoice to be addressed by the sweet and hopeful name, "Children of Immortal Bliss."

His practical realisation of the power of Prayer can well have made him exclaim with the great Victorian poet:

"What are they better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend."

Of Ramakrishna it may be said, as perhaps of few others, that "spotless holiness, deep, unspeakable blessedness, unstudied, endless wisdom, child-like peacefulness and all-absorbing love of God were his only reward," and what reward more permanent or desirable? He is indeed one of the world's great men who have left behind them—

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

—S. Amraveswar in the *Indian*.



WITH SRI RAMAKRISHNA PARAMAHAMSA.

THE anniversary of Sri Ramakrishna Paramahansa will be celebrated to-day at several places in Bengal, Madras and other provinces of India where the Ramakrishna Mission has its associations. We might also commune with our readers to-day over that great life through the "Gospel of Sri Ramakrishna," that charming publication issued by the Brahnavadin Office of Madras. Ramakrishna's life is one long romance of an absolutely disinterested life lived in and for God. His early childhood gave numerous indications of his future, which was to create so potent a religious force among his countrymen. During his childhood, which was spent at Kamarpukur in the Hugli District, Ramakrishna led a pastoral life among the peasants. He imbibed at this early age the virtues of simplicity, guilelessness, independence and straightforwardness from his parents who had a reputation

for their good nature. From the Kathakas, Ramakrishna got his knowledge of the Ramayana, Mahabharata, Bhagavata and the Puranas. The little child of five or six years old would often go to hear their recitations and listen to them thoughtfully and, on returning home, would often enact with his playmates the scenes that he had learnt about. Ramakrishna had a good musical voice and would recite the prayers to the Lord in quite an ecstatic manner. Before he had reached his teens while once walking across a field of waving corn he fell into a trance in which, as he told his disciples afterwards, he lost all sense-consciousness and saw a vision of Glory. A few years later Ramakrishna came to live in a Sanskrit school in Calcutta. When in the school he was disgusted to find that after all the talk of being and non-being, of Brahman and Maya, and of how the soul is liberated

from the material bondage, the teachers never dreamt of practising their precepts in their own lives, but ran after lust and gold, after name and fame. He told the head-teacher who was no other than his elder brother, that he would never care for that kind of learning, the sole aim of which was a few pieces of silver and a few maunds of rice and vegetables. He longed to learn something higher than all this, a knowledge which would give him God.

This was a turning point in Ramakrishna's life. From that moment his thoughts were solely about God and the hankerings of his soul to get Divine Bliss were all the more eager and importunate. A short while after, he accepted the offer of serving as a priest in the temple of Kali at Dakshineshvar. Sincere as he was, he could do nothing from mercenary motives and in his new position of ministering to the worship of the Goddess Kali, he found the true means of leading his soul to Divine knowledge. Sometimes he would sit, after the regular forms of worship were over, at the feet of the Goddess for hours and hours, chanting hymns and talking and praying to Her as to a mother. At other times he would weep and weep till he saw the perfect form of the Mother he wished to see. People thought that he was mad, and some even took him to physicians; but the physicians despaired of curing a 'madness' which was destined to madden the world with the love of the Lord. During all these years, a great religious tornado, as he said later, raged within him and made things topsy-turvy. About this time Ramakrishna was married to Saradamani Devi, a tender girl of five years. His spiritual tribulations grew more and more as his yearnings after the Mother grew intenser, till at last a Bráhmán lady who was herself versed in religion quieted his troubled soul by proving on Shastric authorities that he had reached the highest state which had shown itself in the *Asht-Sáitric Vídhas* of Sri Radha and Chaitanya. Later on he met a Sannyasin who gave him the knowledge of Vedānta. Ramakrishna, whose soul was already purified by his worship of the Mother Kali, then practised Yoga, and attained perfection in it very soon. Having tasted of the Absolute, Ramakrishna thought of doing away with any sectarianism that might have clung to him; and as he worshipped Kali of old, so he

now worshipped Rama, Krishna, Mahomed and Jesus Christ. Thus he realised the One Absolute through all these varying creeds and tenets. During all these years of spiritual realisation, Ramakrishna entirely forgot that he was married. Saradamani Devi, who had by this time grown up into a woman, hearing conflicting reports about her husband, went to the Dakshineshvar Temple to see him. There she found him a religious devotee who lost his self in God. Ramakrishna received her very kindly but told her that the old Ramakrishna was dead and the new one could never look upon woman as other than mother. He worshipped her with flowers and incense as a mother, and was lost in a trance. His wife, fully worthy of such a saint, felt herself doubly blessed in her husband and was thenceforth with him, learning religion at his feet and ministering to his comforts as his beloved disciple. Ramakrishna afterwards went on a pilgrimage to Benares and Brindavan. After his return he lived at Dakshineshvar till his soul left its mortal coil.

Ramakrishna used to say: 'When the rose is full-blown the bees swarm round it of their own accord.' This was precisely true in his own case. As his soul being filled with Divine Bliss gave out its sweet scents, clusters of men swarmed round him, to catch the fragrance. The homely wisdom, the child-like simplicity, and the joy overfull of this God-intoxicated man soon drew people around him. There were men of the old and new schools of thought, young men fresh from colleges and schools, old pundits vegetating in their learning, social reformers, public men, among those who flocked to Ramakrishna. Those who had been in his company, felt a constant yearning of the soul in them to see him again and again to have a sip of the ecstasy which enrapt him. Ramakrishna's influence in his own time, was undoubtedly great. By his own life, which seemed to be an ecstasy all through in which he realised God everywhere in Creation, Ramakrishna taught people how to live a pure and godly life. He had among his followers Pundits like Ishwar Chandra Vidyasagar, Brahmo-Samajists like Keshav Chandra Sen, poets like Michael Madhu Sudan, besides young and robust boys like Narendra (Vivekananda). When the attacks of foreign missionaries were shaking the popular faith in Hinduism, by the holy influence he spread around, both among the populace and

among the elite of the time, Ramakrishna reinstated it firmly in a degree which could scarcely have been attained by outward remedies. It was at Ramakrishna's feet that Vivekananda imbibed the spirit of robust freedom and independence of the Vedic times, which characterised him all through. The great work of installing Hinduism in its proper place among the religions of the world which Vivekananda did in his life, had its inspiration from Ramakrishna. And if the national and religious awakening which the teachings of Vivekananda have brought about in India, is to be traced to its fundamental source, it must be deemed to flow from the life of this Paramahansa Saint of Dakshinেশ্বর.

Throughout all his life Ramakrishna taught Bhakti Yoga, which, he held, was the best way for salvation in Kali Yuga. He was himself an embodiment of renunciation, which is the essence of Bhakti. Ramakrishna had so great a renunciation for gold that even in sleep the mere touch of the metal would disturb him, and his body would grow distorted and would writhe until it had shaken off the metal. He was constantly advising people to do their work, but not to be attached to it. Instead of consuming a large amount of book-learning, Ramakrishna would say: "Say 'Gita,' 'Gita' ten times, that is sufficient. For, said ten times, it comes to be 'tyagi,' 'tyagi.' Now Tyagi meaneth a person who has given up the world for the sake of God. The ideal Sannyasin will give up the world both outwardly and from the mind. The ideal householder will give up the world from the mind i. e. he will give up the fruits of all works for the sake of the Love of God." To every householder he would say, "Do all thy duties with thy mind always fixed upon God." Work, said Ramakrishna, is the first chapter of human life, God is its conclusion. To work unattached is exceedingly difficult in this world of ours where the senses are worshipped. Therefore Ramakrishna would say, Live with and for the Love of the Lord. Practice and work are inevitable in the elementary stages. "The term of rituals and ceremonials is over as soon as tears are visible in the eyes and the hairs stand up in joy at the name of the Lord." "Sandhyā loses itself in Gāyatri, Gāyatri loses itself in Om, Om in the end loses itself in Samadhi (pure God-consciousness)." Spiritual awakening is a question of time. "In

the sea of the world are the crocodiles—passions and desires. Rub thy body with turmeric pounded to a pulp, if thou wishest to bathe in that sea. For then these crocodiles will do no harm to thee. The turmeric is discrimination i. e. knowing of the real and unreal, and non-attachment. Along with this another thing is wanted—intense devotion to God." Fortified thus, man might live a happy family life. Ramakrishna said, "Thou mayest see God if thy love for Him is as strong as the three attachments put together, viz., the attachment of a worldly man to things of the world, the attachment of a mother to her child, and the attachment of a chaste and devoted wife to her husband." As imperfect men, it is our duty to find out the easiest path that leadeth to God. This path, said Ramakrishna, was Bhakti Yoga, Communion by Love of God. What is meant by the Path of Devotion is, that work is simplified by devotion. "This Love of God reduceth the quantity of one's work by fixing one's mind upon one's Ideal (God). It again helps one to work unattached." Work is only a means to an end. "So march on and never halt till you have come up to the great ideal of your life, which is to see God."

With all his teachings of Bhakti and charity, Ramakrishna was aware of the necessity of warding off evil by resistance. "A person living in society should make a show of the spirit of resisting evil for purposes of self-defence. At the same time care should be taken to avoid paying back evil by evil." He held that by love one could conquer all things. He very strongly insisted on people giving up the habit of thinking that they are sinners, that they are weak, powerless and doomed. Cherish the idea, said he, that you are strong, and free, and you will be surely so in course of time. Ramakrishna Paramahansa had the wonderful gift of satisfying all those inquirers who came to him; and his God-intoxicated personality seldom left unpurified those that came in contact with him. Like Chaitanya of Nadia, Ramakrishna lived in continued ecstasy, and to all those around him he was joy and sweetness incarnate. The life and teachings of Ramakrishna, like those of all great world-teachers, present a mirror in which we can see the gross elements of our nature in comparison with its crystal clearness. Their value consists in the self-introspection which they suggest. Rama-

krishna's life was the one radiance of the composite luni-solar light, as he would say of the Avatars, of the moon of the Devotee's love, and of the sun of Divine knowledge. As Vivekananda, his greatest disciple, puts it, "Jnanam is all right, but there is

the danger of its becoming dry intellectualism. Love is great and noble, but it may die away in meaningless sentimentalism. A harmony of all these is the thing required. Ramakrishna was such a harmony." - *The Mahatma*, March 5.

THE SEVENTY-EIGHTH BIRTHDAY ANNIVERSARY STOTRA OF SRI RAMAKRISHNA

श्रीरामकृष्णदेवस्याष्टसप्ततिसप्ततन्मोत्सवस्तोत्रम् ।

TRANSLATION

लीलार्थमाच्छादितमित्यभूत्नि
सुगे युगेऽद्भुतं भुवि योऽवतीर्णः ।
कामारब्धाने चक्षिणमधर्मात्
पश्यन्तु ते नालकमथ जातम् ॥१॥

1. Behold Him, who, with His eternal Form hidden for the sake of Lila (Divine sport), incarnated Himself on earth from age to age, - born as a boy, this day, in the abode of Kshudiram at Kamarpukur!

शतितुलौ शुक्लकलायुगले
दिक्षु प्रससारु च संभ्रमयाम् ।
रसायुगार्द्रान्दुर्मते शक्यं
यः प्रादुरासीजयतीश्वर्योऽसौ ॥२॥

2. May Victory be to Him, the Lord, who was born when the quarters were propitious, when the moon was on the second digit in the bright half of the month, on Wednesday, in the year 1756 * of the Saka Era!

हित्वा भौतेश्वर्यमुदप्रसीत्
मातुर्यमार्द्रं हितं सातमात्म ।
कैवल्यमस्तं विलम्बं समन्ता-
ज्जानितदर्शी भुवि रामकृष्णः ॥३॥

3. Laying aside the dazzling sovereignty and the esalted sports of His Divinity in Heaven, and looking Himself to His real Essence, of sweetness compact, Ramakrishna is now born on earth to distribute the treasure of Kaivalya (final Emancipation) all around.

रामस्य युगद्वयं च विरक्तो यो
वाक्यं सुकेशी विचरे तमसि ।
सा तन्मयीषड्विंशत्यभूत्नि-
र्गमागुरक्तो विचरेष्वरक्तः ॥४॥

4. He, who is Rama and Krishna, in another shape, the master of truth, regarded everyone by His sweet strokes in childhood, who even from birth was perfect in Renunciation, who was devoted to the singing of the Name of God, and was averse to some enjoyments.

समंदरः प्राप्य च दक्षिणेश्वरं
लोकागुशिञ्जाग्रतमोत्सतो मुदा ।
मुक्तिप्रसादां भवतारिणीं हि ता
मुद्वोधयामास जगद्वितेच्छया ॥५॥

5. Coming to Dakshineshvar with His brother, and embracing, with joy, the vow of illumining humanity by first practising religion Himself, He through the desire of doing good to the world, quickened the image of Bhavadrinidhi whose favour is Mukti, into a living Presence.

त्यक्तातिदूरं कनकञ्च कामिनीं
रराज योऽसावकलङ्कुचन्द्रवत् ।
लीलां समागम्य च नाकलोकत
अकार भूधर्मसमन्वयाय वै ॥६॥

6. He who, throwing far, far away all ideas of Woman and Gold, shone as the spotless moon, and descending from the Spheres of Heaven incarnated

* This is a peculiar old method of describing a date, to be read out in the inverted order. In the compound word here the terms *Rasa*, *Asya*, *Lotus*, *Adri*, and *Tada*, are symbolical expressions for the numbers 6, 5, 7, and 1, respectively. Read from right to left we get the year as above.

† *Līlā*. She, Who takes one across the sea of the world. The name of the image of Mother Kālī at the Temple of Dakshineshvar.

सञ्चार्यं शक्तिं निजसेवकेषु
चापाङ्गभङ्ग्या भवतापहारी ।
यः प्रेरयामास विधूतपापान्
सिंहोपमेयान् दशदिक्षु शिष्यान् ॥७॥

स्थिरासनं यस्य श्रीदक्षिणेश्वरः
प्रसादधन्यञ्च वेङ्कडमन्दिरम् ।
वेदान्तसिद्धान्तितग्रह्यतत्त्वकं
हस्ते स्थितं चामलकं नु यस्य भोः ॥८॥

तद्रामकृष्णस्य शुभांगिपङ्कजे
भक्तद्विरेफोन्मदमत्तभङ्गते ।
गीर्वाणगन्धर्वगणेशेन्द्रसेविते
ग्रहैतुकी भक्तिमयञ्च याचते ॥९॥

श्रीरामकृष्णांगिशुभाङ्गयो मे
भृङ्गायतां चिन् मकरन्दलिप्सु ।
स यच्छतृयन् भवभीमसिन्धोः
सुभानिधिः शान्तिसुधां सदेन्दुम् ॥१०॥

इति श्रीमत्परमहंसपरिवाजकाचार्यश्रीवि-
वेकानन्दस्वामिपादशिष्येण श्रीरश्मिन्द्रदेवशर्मणा
विरचितमेतत् श्रीरामकृष्णदेवस्याष्टसप्ततितम-
जन्मोत्सवस्तोत्रं समाप्तम् ।

Himself, verily, to establish the harmony of all religions on earth.

7. He who was potent to destroy the misery of life even with a mere wink of His eye, who having transmitted His Spirituality to His own disciples sent them in all directions,—purged of all taint, as lions among men.

8. He whose permanent Seat is the holy Dakshinেশ्वर, and blessed by whose favour the Temple of Belur is consecrated, to whom the Supreme Truth of Brahman Itself, as arrived at by the Vedanta conclusions was, verily, as much a matter of direct perception as the proverbial myrobolan in the palm of one's hand !

9. At the holy lotus-feet of that Ramakrishna, resonant with the rapturous hum of joy-intoxicated black-bee-like Bhaktas, and worshipped by the Lords of Devas and Gandharvas and Ganas, I crave that pure Bhakti-without-reason.

10. May my mind, thirsting for honey, be a bee at the holy lotus-feet of Sri Ramakrishna. May He, the ocean of Immortality, who raised himself above the dread sea of the world, constantly confer on Indu ‡ the nectar of Peace.

Here ends the hymn composed on the seventy-eighth birthday anniversary of Sri Ramakrishna, by Sri Saratchandra Devasarma, a disciple of Sri Swami Vivekananda, the Paramahansa Parivrajaka and Teacher.

‡ Indu is assumed by the writer.

SRI RAMAKRISHNA BIRTHDAY FESTIVAL.—I.

AT THE RAMAKRISHNA MATH, BELUR.

LIKE the rising sun which reveals more and more of its all-pervading light as it gradually ascends towards the zenith of its splendours, so is the rising greatness of Sri Ramakrishna Paramahansa Whose Name and Whose Grace are becoming more and more known with the flowing years, aye, and Whose Presence is being felt more and more as the Message He bequeathed is being spread rapidly over the face of this land.

The seventy-eighth birthday anniversary of the Great Sage was publicly celebrated with ceremony and great enthusiasm on Sunday, March 5, at Belur Math, the home of the Ramakrishna Mission and of the monks who are the sons of the Master.

Thousands upon thousands of persons* came on that blessed day to testify to the greatness of Sri Ramakrishna Whom they regard, with love and veneration, as a veritable Incarnation of the Supreme. Throughout the entire day, from the earliest hours of the morning until the late evening, massive steamers plied from the city of Calcutta and adjacent stations to the spacious grounds of the monastery. To say that the boats were crowded would not suffice. To be accurate, they were literally jammed with men, women and children, dressed in their festive garments and filled with an intense festive spirit,—but, above all, with deep devotion for Him

* About 50,000 people assembled.

Whose Presence and Fame the day commemorated. It seemed as if the great boats groaned with their burden of human freight, as they raced along almost too deep below the surface of the river.

It was a grand and memorable spectacle, for those thousands upon thousands, one could plainly see, were imbued with that special spirit of the Indian Genius which has made the Indian masses kneel with intense devotion at the feet of those Sons of Men Who are revered as Teachers and Saviours the world over. And, here, particularly, those thousands were to kneel this day and be blessed at the feet of Sri Ramakrishna, Who was, most recently, the Son of Man.

On the open field which lies to the south of the monastery, a huge Durbār tent had been reared and at one end of this tent a shrine had been erected as the abode of the Master. The likeness of Sri Ramakrishna shone upon the throngs of devotees from out a great canvas portrait that resembled Him most faithfully. But it was not the canvas that attracted, or its likeness to the Sage;— it was the Living Presence that touched and breathed Its Self into that portrait for the benefit and bliss of those who love and follow Him.

Before this Presence songs of devotion and prayers of triumph and incense and flowers were offered. Many sang and danced before the great altar,—for in India the day of a Saint is also a day of festivity and joy. The Holy Name of Sri Ramakrishna rent the air the day throughout, and it resounded across the river and the adjoining grounds as if to comprise the entire land of Ind,—aye, and the whole world, too.

There were other tents scattered here and there across the wide expanse of land and here also was worship and song and rejoicing. There were sacred orchestras over the whole place and, every now and then, one saw marching choruses reciting the glories of Sri Ramakrishna and proclaiming, in melodious strains, verses of that Teaching which He gave the world. It was inspiring and soul-stirring to hear these strong voices, singing with great religious fervour. It told of the wonderful depth of the Indian soul, of its great capacity to serve and adore and love the Most High. The singing was especially interesting and devotional in the brick-floored space just to the rear of

the monastery. Here a band of zealous youths, garbed in the sacred costume of the Indian Yogi, with streaming hair and bodies covered with ashes, played on sacred instruments and recited, in song, the ideals of the soul as they have been seen and interpreted by the sages of this land.

In the early morning, service had been offered to Blessed Sri Ramakrishna and great quantities of choicest food, which were to serve as a gift of hospitality to the visitors, were likewise offered to the Master and blessed. This food was partaken of by the thousands who had come, for food offered to the Lord is considered holy food, and, as such, has a spiritual influence upon him who devoutly partakes.

There were many holy men from other places in India who had come to pay their respects to Sri Ramakrishna Whom they knew as the most holy man India had known for centuries. These holy men or Yogis repaired to the beautiful chapel where the ashes of the Master have been deposited, and bowed there, and worshipped, and meditated. The chapel was crowded during the time it was open to devotees. For all who came were eager to see the chapel, both because of its beauty and its sanctity.

The Math grounds were a revelation in decorative art. Banners and streamers were visible everywhere and in all colours. And over the top of the monastery, and over the huge tent, waved the ensign which the Brahmacharis had designed for the occasion. There was, also, a great Gherua banner streaming from the highest portion of the building, significant of the place, and of the monks, but above all of the Great Spiritual Ideal of India,—the Gherua, the ochre colour of the Sannyasin, for countless generations.

The Swamis of the Math proved themselves great entertainers. They were everywhere, it seemed, welcoming the newcomers and spreading the spirit of the day. Swami Brahmanandaji Maharaj, the President of the Math, was the busiest and the happiest of all, inspiring everyone with his presence and his devotion. It has been said, that Blessed Sri Ramakrishna regarded him, of all others, particularly as His spiritual child and thus, naturally, the presence of Maharaj was sought by all who knew or had heard of him.

The river entrance to the Math was particularly

well decorated. Flowers and banners were visible here also, and another great tent to protect the arrivals from the heat.

The second story of the Math gave one a favourable view of the great masses who swarmed everywhere. As far as the eye could take in, the grounds were literally covered by men of every caste and creed attesting to the cosmopolitan character of Bhagavan Sri Ramakrishna, above all caste, Who had realised the Ideal through different creeds and methods and Who embraced within Himself all forms of religious aspiration wherever and however they may be expressed. It was an occasion wonderful and never-to-be-forgotten. It all proved the greatness of the Master and that His coming into this world has meant salvation and bliss for countless numbers of men.

F. J. A.

Thursday, the 2nd. of March was the Tithipuja Day, and throughout the whole day and night, the worship went on without a break at the chapel of the Math with proper Vedic rites, and terminated in the early parts of the dawn with a grand Homa ceremony which lasted for four hours.

The Birthday Anniversary was celebrated with great devotion and enthusiasm at the following Centres :

AT THE SANGAM, SITABALDI, Nagpur.

Addresses were delivered in Hindi, English and Bengali on the Universality of Faith and Spiritual Experiences of Sri Ramakrishna, which, according to the speakers, is to form the broad base of the future Church of the whole world. Besides Bhajana and Kirtana, poor people numbering a thousand were sumptuously fed.

AT THE MATH, MUTHIGUNGE, Allahabad.

Programme: Puja and distribution of Prasada 7 to 12 a. m., Bhajana 4 to 7 p. m.

AT THE RAMAKRISHNA MISSION, Dacca.

The Tithipuja was duly observed with Bhoga, Aratrika, and Homa ceremonies. An image of Sri Ramakrishna was placed on an altar raised under a newly-planted Panchavati grove, round which songs and Sankirtan went on. On the public celebration day Sri Ramakrishna's picture was placed in front of a canvas depicting the scene of the Temple-garden

of Dakshineshvar, and the following programme was gone through: From 7 to 12 p. m.: An invocatory song, Goshthalika Kirtan, Readings from Sri Ramakrishnapunthi and Sri Ramakrishnakathamrita. From 12 a. m. to 12 p. m.: Sankirtana. Singing the devotional songs of the Saints. A lecture on Sri Ramakrishna Tatva. Sankirtana &c.

AT THE R. K. ORPHANAGE, Murshidabad.

Half a mile from the Orphanage, on the high bank of an old tank, under the spreading branches of a still older Banian tree, within the recesses of its tall roots which formed stately pillars, as it were, of a mansion, was placed the portrait of Sri Ramakrishna adorned with sandal-paste, flowers and garlands. The whole of the Tithipuja night was spent in offering oblations to the Sacred Fire and singing of Bhajana. On the public Day, the students of the Berhampur College and the inhabitants of the surrounding villages assembled and spent the Day in Kirtana. The poor people of the lower classes numbering about a thousand were fed by Swami Akhandananda and his friends with equal care and regard with the gentlemen assembled. A thousand shouts of joy and thanksgiving arose from the poor as they had their hearty meal.

AT THE R. K. ADVAITA ASHRAMA, Benares.

The Tithipuja Day was observed with special Puja, Sri Ramakrishna's picture being decorated with a profusion of flowers and garlands. The Bhaktas attended the Homa ceremony which was very impressive, and were entertained with Anna-prasada &c. The ceremonies closed with music and Bhajana in the evening.

On the Public Day celebration, nearly 1500 poor people were made to sit on the adjoining spacious grounds of the Ramakrishna Home of Service and were handsomely fed with Loochies, Halooa &c. from 1 to 8 p. m. in many batches. The Sankirtan enlivened the occasion with enthusiastic shouts of "Sri Guru Maharaj ki jai." In the afternoon Swami Paramananda read a paper on the Life of Sri Paramahansa Deva in Hindi. The festival was brought to a close with music, Bhajana, Rama Nama Sankirtan and distribution of Prasada at 8 p. m.

AT HABIGANJ, East Bengal.

A correspondent writes:—Habiganj celebrated the Ramakrishna Anniversary with great eclat.

Over two thousand people assembled on a spacious maidan, on which Sankirtan party after party came and mingled in a scene of wildest enthusiasm. Never had Habiganj seen a sight like this before. Hundreds were simply inspired with joy. Some twenty people and a boy of eight years got trance. Prasad was distributed after dusk. The celebration concluded with especially composed Sankirtan-songs.

AT THE RAMAKRISHNA HOME, Madras.

Programme: 1. Bhajana, 8-30 to 10 30 a. m. 2. Feeding the poor, 9-30 a. m. to 2 p. m. 3. Harikatha—"Sita Kalyanam," 2-30 to 4 p. m., by M.R. Ry. M. K. Thathachariar, Avl. n. A. 4. Lecture on "Sri Ramakrishna, His Toleration and God-Love," at 5-30 p. m., by Mr. S. Gopalaswamy Iyengar, Avl. n. A., B. I. We hope to publish a detailed report of the festival in our next issue.

The Birthday anniversary was also celebrated as usual, at the Ramakrishna Sevashrama Kankhal; The Advaita Ashrama, Mayavati; The Ramakrishna Math, Bangalore, and in all the other centres of the Ramakrishna Mission in India and abroad.

THE SWAMI VIVEKANANDA CELEBRATION—II

WE have received the following further reports of Swamiji's 49th. Birthday celebration:

AT THE VIVEKANANDA SOCIETY, BANGALORE, 26th. February.

In the morning the Swamiji's Portrait was placed in a well-decorated miniature palanquin and was taken round the main streets accompanied by Sankirtana parties of various sects reciting holy and spiritual songs. The services of the Indian Brass Band and Nagaswaram music were also rendered free by the local Mangala musicians who headed the procession. Swamis Nirmalananda, Vishuddhananda and Somananda of the Ramakrishna Mission, Basavangudi, also followed the procession. Here and there in the streets the Bhajana parties were served with some light refreshments by several well-known citizens. The procession finally returned at about 1 p. m. in the Sabha School Hall where after reciting Mangala Stotram to Swamiji, all the Bhajana parties were entertained with Pongal

Prasadam, fruits &c. At 11 a. m. the feeding of the poor was commenced. The young students and other gentlemen joined in serving about a thousand of the poor with the Prasad.

The meeting commenced at the School Hall at 4 p. m. with music, both vocal and instrumental, and at 6 p. m. when the above-named Swamis arrived the hall was full to overflowing to hear the discourses. The first address was by Mr. Narayanaswamy Pillay who spoke in beautiful and simple Tamil impressing on the audience the work and life of Swamiji, laying a special stress on the gospel of self-help and social raising up which the Swamiji preached. The next item was a paper read by Mr. M. N. Srirangachar who mentioned many new and interesting facts regarding the early life of the great Swami. The purpose of the Swamiji's Sannyas, he pointed out, is to rouse India to her self-consciousness and make her the spiritual Guru of the nations of the world. This is the central purpose of her (India's) life. He exhorted the audience to create the ancient mind to solve modern problems. The third lecturer, Mr. K. Ramiah of the Vekiligara Sangha, addressed the audience in Canarese. He impressed on the minds of his hearers the importance of following out the great teachings of the Swami in practical life as the Swamiji was ever interested in the welfare of the masses of India. The last speaker was Mr. S. R. Narasimhaiya B. A., who delivered his address in a beautiful and powerful voice. After the usual vote of thanks the proceedings were closed at 8 p. m. with Mangalam and Arati to Swamiji, and distribution of fruits &c., to the audience.

AT MADURA, 29th. January.

The Sourashtra Club celebrated Swami Vivekananda's Birthday with much *ecbat*. The club was up on that day from 2 p. m. There was a Kalkshepam by Brahmasri Balu Phanthu Bhagavathar of the Sourashtra community on "Kuchelopakhyanam." Then there was a lecture on the Life of our Saint Swami by Mr. Venkatarama Sastri. At 8-30 p. m. the gathering adjourned to the spacious Mandapam across the Vaiga where a grand feast was given to about 500 people.

AT CALCUT.

The Birthday was celebrated with great rejoicings. After the morning Bhajana, four hundred poor people

were fed. A public meeting at the Girls' School was held in the evening, Mr. Krishnaswamiyer, Principal, Zamorin's College, presiding. The celebrations terminated with a procession accompanied by sacred music, vocal and instrumental.

AT THE YOUNG MEN'S INDIAN ASSOCIATION, LALGUDI, 30th. January.

An interesting programme was gone through. Mr. N. R. Sundaram Iyer, B. A., L. T., gave an instructive lecture on the Life and Teachings of the Swami. The proceedings ended with the distribution of *pan, supari* etc. Much enthusiasm prevailed all through.

AT THE VIVEKANANDA SOCIETY'S ANNIVERSARY ON THE BELUR MATH GROUNDS.

The anniversary celebration held on 5th. Feb. was a signal success. The meeting was presided over by Swami Brahmanandaji and opened with a song by Mr. Pulin Behari Mitra. A short report of the Society's work for the last two years was read by Dr. J. Kanjilal. A Stotra especially composed for the occasion by Mr. Sarat Ch. Chakravarti was chanted. Then the following papers were read: On Visishtadvaita by Pandit Aditya Kumar Bhattacharya; on Advaita (in Bengali) by Pandit Pramotha Nath Tarkabhusan; and on Dvaita (in Bengali) by Mr. Sarat Ch. Chakravarti, B. A. A short but most beautiful and impressive address was given in Bengali by Swami Turiyanandaji in which he eloquently dwelt on the three aspects of the Vedanta philosophy and said that though each system had its own theories, each nevertheless laid great stress on prayer as the first step towards the Goal. He was followed by Mr. Alexander who on being requested spoke on the influence which our Great Swami has exerted on the American people. In the course of his short but lucid and interesting speech he said that none except Christ Jesus effected such a revolution on the mind of the West as did the Great Swami. The meeting was attended mostly by college students and youngmen numbering nearly a thousand. After the meeting was over, Mahavira Puja was performed, followed by Sri Ramanama Kirtan, the latter being led by Swami Brahmananda and the Brahmacharins of the Math. The distribution of Prasad and tea brought the proceedings to a close.

THE MAYAVATI CHARITABLE DISPENSARY: AN APPEAL

In reviewing the Seventh yearly Report of the Mayavati Charitable Dispensary in the December no. of Prabuddha Bharata 1910, we brought to the notice of our kind readers the urgent need of a separate Dispensary Building in our Ashrama premises. On the strength of several years' experience we noted as follows: "Using a corridor of the Ashrama building as the dispensary, as we have to do at present for want of rooms in our compound, the doctor finds it too inconvenient to examine the patients in a proper way, or to house them for a few days for treatment under his direct care and nursing. To remove these long-felt urgent needs we should have at least (1) a separate dispensary room, (2) an examining room, (3) a room for accommodating indoor patients, for whom we can at present make but very poor arrangements, and (4) some furniture for the above, such as almirahs, tables and bedsteads &c." For the knowledge of many of our charitably disposed new readers, as well as for reminding our old generous subscribers, we reiterate here the appeal we issued: "On behalf of the diseased people of Kunnakon, whose remoteness from the haunts of civilisation bars them from modern improved means of aid when they fall ill, we earnestly make this appeal to all our kind readers who may deem it their generous duty to mitigate human sufferings in this region of the Himalayas ever sanctified with holy associations, for funds to enable us to construct the above mentioned building with three furnished rooms, on a modest scale, so as not to cost more than two thousand rupees (about £134). We have every reason to hope that the sympathy and practical co-operation of our friends and well-wishers who will realise what disease means to ignorant and indigent people in a backward province, will readily show themselves in removing these desiderata."

A statement of the total number of persons treated, together with one of the total receipts and disbursements during the whole period of the existence of the Charitable Dispensary is reproduced below, a glance at which will convince our readers of the usefulness of the work as also the kind support we have all along received from the public.

Statement of total number of persons treated during the last seven years:—

From Nov. '03 to Oct. '06	Europeans	Mahomedans	Hindus	Total
	53	123	2918	3094
" Nov. '06 to Oct. '07	3	13	572	588
" " '07 " '08	2	35	615	652
" " '08 " '09	0	55	296	351
" " '09 " '10	0	54	413	467
Total—Nov. '03 to Oct. '10, 58	280		4814	5152

Average no. of persons treated annually:—736.

Statement of total Receipts and Disbursements during the last seven years :-

	Public donations and subscriptions			Advaita Ashrama & P. B. Office, Mayavati			Total Receipts			Total Disbursements		
	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.
From Nov. '03 to Oct. '06	409	10	9	1030	11	9	1440	6	6	1440	6	6
" " '06 " '07	166	7	6	0			166	7	6	86	4	6
" " '07 " '08	110	0	0	0			110	0	0	119	15	0
" " '08 " '09	187	12	0	0			187	12	0	102	11	6
" " '09 " '10	97	11	0	0			97	11	0	135	10	0
From Nov. '03 to Oct. '10	Rs. 971	3		Rs. 1030	11	9	Rs. 2002	5	0	Rs. 1885	0	0
Balance left	Rs. 117-5	As.										

Beyond Rs. 228-8 as. received in aid of the building fund as published in the Feb.—March No. of P. B. we are glad to acknowledge with thanks the further donations of Rs. 100 from a German Friend, Rs. 100 from Mr. Hari Charan Das Dutt, Asst. Inspector of Schools, Jullundar, and Re. one each from Mr. P. N. Deshpande and Mr. Deshmukh, thus making up the total of Rs. 430-8 as.

As we cannot begin the building operations until more than half of the money needed reaches our hands, and as the matter is an urgent one on which

depends the comfort and happiness of hundreds of the poor suffering humanity, we earnestly hope and believe that our present appeal will meet with a quick and ready response. Donations to the above and contributions to the general expenses of the dispensary, however humble, will be welcomed with thanks and duly acknowledged by the undersigned in *Prabuddha Bharata*.

SWAMI VIRAJANANDA,
President, Advaita Ashrama, Mayavati,
Dt. Almora, Himalayas.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

It is claimed by General Booth, on behalf of the Salvation Army that it now preaches in thirty-two different languages.

Sir Earnest Cassel has bought one gramme of radium for £15,000 from the Austrian Minister of works as a gift from him to the London Institute for Cancer Research.

THE total Mahomedan population of the world is 222,342,599; out of which under Christian rule it is 161,060,870, under non-Christian rulers other than Moslem it is 23,976,500; under Turkish rule it is 15,528,800. Under other Moslem rulers it is 22,400,000. Thus the greater portion of the Mahomedan population is under the Christian rule.

THE Village of Remhorn, in the mountainous region of Taunus, in Germany, possesses a linden tree which is said to have reached the age of 1,200 years. In summer the tree is magnificent, and its foliage offers shade to 200 persons. The trunk is

39 ft. in circumference. It has been hollowed by time, and a dozen persons can stand in the cavity.

THERE are flying-frogs as well as flying-squirrels and flying-fishes, and all use an aeroplane for making short flights. The flying-frog of Java is usually a beautiful green in colour, with a white belly, and orange-yellow soaring membranes between the fingers. It is like the chameleon, however, as its colour changes. It feeds on insects, remains quiet in bushes by day, and when disturbed glides away to a quiet distance.

ORSON, a town in Sweden, is probably the only municipality in the world which has ordinary city expenses, but which imposes no taxes. Moreover, the local railway is free to every citizen, and there is no charge for telephone-service, schools, libraries and the like. This happy state of affairs is due to the wisdom of a former generation of citizens and rulers of Orson, who planted trees on all available ground. During the last thirty years the town authorities

have sold no less than \$5,000,000 worth of young trees and timber, and judicious replantings have provided for a similar income in the future.

“THE whole of Hinduism,” says Sister Nivedita in the *Hindustan Review*, “is one long sanctification of the common life, one long heart, and relating of soul to the world about it, and the love of pilgrimage and the quest of sacred shrines speak of that same desire to commune with nature as the village-feasts. The holiness of nature is the fundamental thought of Hindu civilisation. The hardships of life in camp and forest are called austerity. The sight of grass and trees is called worship. And the soothing and peace that come of a glimpse of a great river is held a step on the road to salvation, and the freeing of the soul.”

CONTRIBUTIONS of £200,000 for the world-wide expansion of the Young Men's Christian Association, £108,000 of which was given by John D. Rockefeller, were announced at the recent conference of the Y. M. C. A. workers in the East Room of the White House, Washington.

Mr. Rockefeller's gift, offered on the condition that a like amount be raised, was met by contributions from many prominent laymen interested in the movement, among them John Wanamaker, Cleveland, and H. Dodge of New York, who pledged funds for two buildings in the Levant; S. W. Woodward of Washington, £7,000 for a building at Kobe, Japan; James Stokes and an unknown donor, £20,000 for a building at Moscow; John Pennman of Paris, Ontario, £10,000 for a building at Hankow, China; John W. Ross, for the Montreal Y. M. C. A., £8,000 for a building at Canton, China; Dument Clarke, Jr., funds for a building at Bangalore, India; and the citizens of Buffalo, £7,000 for buildings in Tokio. Mr. Wanamaker offered to erect another building in China in addition to five foreign association buildings already given by him.

GEOLOGISTS and physicists have differed for many years in their estimates of the geological age of the earth. As a rule geologists have placed their estimates at 300,000,000 years, while the physicists deduced principally from thermodynamic condi-

tions, the comparatively short age of 20,000,000 or 30,000,000 years. Professors Frank Wigglesworth Clark and George F. Becker, of the United States Geological Survey, say its age is “not over 70,000,000 nor below 55,000,000 years.”

The more recent men have given their opinion on the age of the earth as follows:—

Lord Kelvin, in 1862, 20,000,000 to 40,000,000 years, with a probable maximum of 98,000,000 years. Clarence King and Carl Barus, in 1893, 24,000,000 years. Lord Kelvin in 1897 revised his figures to 20,000,000 to 40,000,000 years. De Lapparent, in 1890, 67,000,000 to 90,000,000 years. Charles D. Walcott, Secretary of the Smithsonian Institution, in 1893, maximum age, 70,000,000 years. J. Joly, in 1899, age of the ocean, 80,000,000, to 90,000,000 years. W. J. Sollas, in 1899, age of the ocean, 80,000,000 to 150,000,000 years. Some time ago Strutt deduced, from the proportion of helium found in thorium ores, a lower limit of 240,000,000 years for the age of the earth.

On 11th. Nov., the Chemical Society entertained at dinner its past presidents who had attained their jubilee as Fellows of the Society, among them being Sir William Crookes, who in the course of the proceedings made a remarkable speech. ‘The Daily News’ says:—

After sketching rapidly the steps by which he was led to the discovery of radio-activity, Sir William observed that in the highly rarified regions of present-day speculation our progress is so rapid as to take the breath away.

‘It seems,’ he went on, ‘that no law is more certain than the law of change. A bit of radium that would go into a thimble has suddenly shaken our belief in the conservation of substance, the stability of the chemical elements, the undulatory theory of light, and the nature of electricity, has revived the dreams of alchemists and the preservation of perpetual youth, and has cast doubts on the very existence of matter itself. For physicists are beginning to say that, in all probability, there is no such thing as matter; that when we have caught and tamed the elusive atom, and have split it into seven hundred little bits, these residual particles will turn out to be nothing more than superimposed layers of positive and negative electricity.’

Prabuddha Bharata



उत्तिष्ठत जाग्रत

प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

-Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

NEED OF THE GURU

AT a game of chess the onlookers can tell what is the correct move better than the players themselves. Men of the world think they are very clever; but they are attached to things of this world—money, honours, pleasure, etc. Being actually engaged in the play it is hard for them to hit upon the right move. Holy men who have given up the world are not attached to it. They are like the onlookers at a game of chess. They see things in their true light and can judge better than the men of the world.

HENCE in living the life truly, one must put faith in the words of those who meditate only upon God, who have seen God. If thou seekest legal advice wilt thou consult lawyers that are in the profession? Surely thou shalt not take the advice of the man in the street?

PEOPLE do not see that science dealeth only with conditioned knowledge. It bringeth no message from the Land of the Unconditioned. Such message has been brought by holy men who have seen and realised God, like the Rishis of old. It is they alone that are competent to say, 'God is of this nature.'

IF a person is sincere and yearns towards God he will in the end realise Him, whether he knows Philosophy or not. If in his search after the Lord he comes into a wrong path, the Lord will lead him forth to the Goal, provided he thirsts after Him.

A CERTAIN devotee went out on a pilgrimage from Calcutta to Puri; but not knowing the way he went due west instead of south. In his longing to see the Holy Image, he subsequently asked people which way he should go. They said, "Go thy way towards the South. Thou hast lost sight of the true path leading to the Temple." Following their directions he reached the Goal in time,

OCCASIONAL NOTES

THIS is an age when the meaning of any great fact or any great idea that affects human life in a vital way is constantly assuming a more inclusive and constructive basis. Man is ever demanding the more comprehensive explanation and the larger synthesis.

In this connection a religion must be viewed in a higher relation and can no longer be regarded through the theological angle solely. It must be judged as well as its founders and interpreters through the influence exercised in a sense—social, intellectual, artistic or otherwise.

Each new religion has always been a World-Impulse impelling not only a higher level of spiritual thought and ethical expression but also a renaissance in the arts, sciences and letters of the age. Its social significance has therefore been extensive and vital.

We must see more than Buddha, the Teacher. His life and realisation became in time the life and realisation of the Buddhist epochs. In giving a new emotional impetus to the society in which he found himself, Buddha was the incarnate spirit of social, intellectual and general reform. His thought and life infused a strikingly new character and spirit wherever his teachings were spread. In India, particularly, he was not only the inspiration of the Tripitakas and of a new period in philosophy but likewise and especially the living force of the Asokan Empire with its tremendous social, artistic, industrial and general revival.

What is true of Buddha is equally true of every great religious Teacher. There is that aspect of religion which concerns itself with

and affects not a system of theories and dogmas but the heart and life of nations and of races in their practical social experience. For example, when we study the history of the rise and establishment of Christianity we are also reviewing the decay of the Roman Empire against whose civilisation the grand ethical ideas of Christ and his disciples volleyed in torrents of reform. We are also reviewing the upbuilding of European races and nations, the history of the Middle Ages, charged with the name and spirit of the founder of Christianity.

In this light we must thank Buddha for and attribute to him the culture and art represented by the civilisations that wrought in stone or with colour or upon the canvas of human life the Meaning and the process of unfoldment of the ideas of the master. In the West the Gothic cathedral, the masterpieces of Michael Angelo, the poetry of Dante, the Renaissance, the romantic chapters of mediæval history—all are the works of Christ.

Such, among innumerable other things, is the effect of religion upon mankind, and with this in mind we easily abandon the method of looking at religion through distorted lenses and a narrow theological perspective and give it its proper place as the first fact in any nation, age or racial experience.

STRENGTH SUFFICIENT

Oh ! ask not thou, " How shall I bear
The burden of to-morrow ? "
Sufficient for the day the care,
Its evils and its sorrow.
God imparteth by the way
Strength sufficient for the day.

—Anon.

PAPERS ON EDUCATION.—II

(Continued from page 64.)

THE guru may have remained hidden, and the disciple may stand in the blaze of the world. But every word, every gesture, will point the way to that secret sanctuary, whence comes his strength. For the greatest energy is imparted by the sense of working for the glory of another. No man could be so nobly ambitious for himself as his wife could be, for him. The very fact that it was for himself would undermine his sense of loftiness and inspiration. No disciple can win the same joy from spiritual vanity, as from the enthusiasm of *guru-bhakti*. No son can feel so eager to make his own name famous, as he will be to magnify that of his father. These are amongst the deepest secrets of the human heart, and they form the area that India has chosen to explore. It is in this way that greatness is made.

It is difficult, however, in modern times,—and speaking in a sense more or less worldly,—difficult to recognise greatness, unless it speaks in the language of the second educational element. There is a certain fund of information which is more or less essential to the development and manifestation of modern personality. It is interesting to enquire, What are the essentials of this fund of information? But before we can enter into this, it may be advisable to consider the matter more as a whole. We can see that unselfishness is the real distinction of fine persons, of what Ramakrishna Paramahansa might have called *Vidyavan-lok*. In this sense, a peasant-woman may be greater than a reigning queen. Even in intellect, the farmer's wife may be the greater, for she may have keenness of judgment, discrimination, mother-wit, and a hundred powers in which the woman of rank and power is by no means her superior. Are the tales of the world's worships not of

shepherds and dairy women, of carpenters and camel-drivers? But we can see that a mind whose field of activity is limited to some remote or obscure pursuit, has not the same chance of making its power felt, as one that is able to deal with those counters that the world as a whole recognises. Some Bluthia lad may be potentially a great poet, but he is likely to live and die mute and inglorious. The Homers and Shaksperes of history are partakers in the world-culture of their time.

And intellectual formulæ may be made a great help to moral development. We know that we ought to restrain our individual anger and impatience. But it is undoubtedly easier to do so, when we know something about the size and distance of the fixed stars, and can take refuge in the thought of the vastness of the cosmos. The growth of character can be much aided by intellectual activity, besides requiring it in its maturity as a means of self-expression. We do not want to identify the mere drill of learning to read and write, and the memorising of a few facts conveyed by that vehicle, with the idea of culture. We are well aware that even literary culture might easily be greater in some illiterate Indian villager, familiar with *kothuks* and *mangol-gayens* than in the most accomplished passer of examinations. But we do not wish, on the other hand, to forget that it is a duty to develop our intellectual powers. No Hindu, who wishes to fulfil his obligations to the *jan-desh-dharma* (जन-देश-धर्म), can afford to neglect any opportunity of learning that he can possibly make for himself. This is the daily sacrifice to the Rishis, and it is as binding on women as on men.

By emphasising the third educational element, are made the poets and scholars of the world. The idea before which we are passive,

that we may absorb it, the idea that fills our lives henceforth, the idea to which all our education has only been preparatory, this is the idea that is spirituality itself. Our self-subordination here is renunciation. Our enthusiasm here is an apostolate. It matters nothing about the form of expression. Our whole character is bathed in the river of this intellectual passion, to emerge new, radiant, self-restrained, and self-directed. The only sin is to expect a return to ourselves, in riches, or honour, or fame. But the man who has really entered into the great life of ideas is not long held back, or seriously embittered, by this childishness, for the energy of his pursuit dominates him, and excludes even himself from his thought. Palissy the potter was such an idealist. So was Stephenson, who invented the railway engine. Newton, boiling his watch instead of the egg, was a third. A nation stands or falls, in the long run, by the number of such souls that she is capable of producing, out of the rank and file of ordinary education. What about India, in this respect, to-day? Let the army of her poor scholars answer! Let the capacity of her people for universal ideas answer! Let the trumpet-call of Advaita, on the lips of Vivekananda answer!

Science, art, history, the crafts, business, the development of men on planes external and internal, all these are but so many different expressions of That One. Through any of them may come the flood of light, the shaping and moulding of character, the infinite self-forgetting that means the goal itself. To have chance of this, the idea must be stated. The ideal must be consciously held. Common education must be revered as a sacrament, making the opportunity for this exaltation and consecration. And if we once grasp these things, we shall see that we have no choice, that the education of all, the People as well as the classes, woman as well as man,—is not to be a desire with us, but lies upon us as a command. Humanity is mind not body, soul, not flesh. Its heritage is in the life of thought and feeling. To close against any the gates of the higher life is a sin far greater than that of murder, for it means responsibility for spiritual death, for inner bondage, and the result is ruin unspeakable. There is but one imperative duty before us to-day. It is to help on Education by our very lives if need be. Education in the great sense as well as the little, in the little as well as in the big.

THE VOICE OF HOPE AND PEACE.

BE not sad; be not disconsolate. The storm does not last, nor are the days always clouded. The sun still shines and brighter days shall dawn,—and Fair Hope shall again and again crimson the horizon of life with many and brilliant colours.

The heart of the worldling is a wilderness. It is a desert. Forsake not the hearth and home of thy spiritual Self to wander in the wilderness of desire and in the desert of dreams. Halt, let not thy course go too far, for then the return is impossible. When a man has lost the compass of self-control, he

loses his way and is left a prey to great danger.

Trust not in falseness; place not thy trust in ashen vanities; for disillusion follows disillusion and the night and gloom of Maya add to the unrest, fever and fear.

Thou art the captain in command. In the moment of trial do not desert the field. Better death than inglorious and cowardly defeat. Thou art ever in Providential Care. The outstretched arms of the prayerful soul are supported by the hands of invisible angels.

The way of life is not dark. The sun of

Truth shines always. Do not allow gloom of heart because the present sky is gloomy. Trust and trust. Hope against hope. Be strong when thou art weakest. Then the goal of thy life is in sight and a revelation shall come to thee. Brave hearts they to whom life is ever equal.

In this have confidence: though the way is long, the end is sure and stationed in peace. Be not troubled, be not afraid. The sigh of the yearning heart is always heard. The messenger of peace and strength shall approach and his luminous presence shall drive away evil, storm, sorrow, stress and fear. Trust and hope. Do not falter. Peace. Peace. Peace.

They who wear smiles often hide tears, for sadness awaits pleasure. Such is the measure of life; such the turning of the great wheel. It is peace for which thy soul longs. Pleasure cannot satisfy. Peace, peace, peace,—that, brave heart, is what thou seekest. The pleasures of the senses flow swiftly by and the heart still yearns and yearns. Come,—it is peace thou seekest. Come,—come away from the seething noise and the vortex of human woe and madness. Peace, peace, peace that passeth all understanding be thine. The peace of quietude of heart and the peace that cometh with self-mastery. Peace, peace and blessings.

A better destiny is thine; for thee a glorious morrow bids well; for thee a great calm shall be sent from heavenly heights and for thee there is a message of truth.

Why dream? Here are spiritual realities; here are most blessed truths. The peace of the spirit shall follow thy struggle to attain. Never desist from the course. Never give up the cause.

Pleasures of a moment. Forget them. Abide the time which must come when the presence of God shall kiss thy soul in the great realisation. Then shalt thou be thrilled with the marvellousness of His love and for ever after shalt thou remember. Thou shalt know that

He, the Infinitely Loveable, is present, and, in that light, what matters all else to thee? Be brave. This is the message, O beloved, from the serene height. Be strong. In thy strength shalt thou be supported by the glory and power of Him who lives,—there in thy heart.

Raise the eyes to the spiritual sky where bright stars, heroic souls, shine in the splendid effulgence of their self-mastery and glorious realisation. Here is the endless infinite, and the Spirit that fills it is now and ever,—yea, and It permeates every atom of thy life. It is thy Self and "Thou art That." So say the Scriptures of the Truth.

There are heights still to be ascended and their more glorious view shall entrance thy soul with greater ecstasy. Hold! This is the message for thee and it comes from The Within. Hark! It says: "Know Me as thy life; know Me as thy love; know Me as thy heart, thy mind, thy body; know Me as thy soul, thy thought, thy longing, thy cry and thy anguish. Then thou shalt become great of soul and thou shalt know that the eyes of the Divine Mother still gaze with unspeakable tenderness upon Her child. Peace. Peace. Peace."

"Dark hours, forebodings, tears, sadness and heart-ache. Give them to Me. In the bosom of My Infinite Bliss I shall drown them. Be Mine for evermore,—for evermore."

The Teacher, the Ideal and the Spirit of Peace dwells in thy soul throughout all time and in every place and circumstance in which thou mayest find thyself. Seek Him. Find Him. Know Him. Than He no other must be truly sought, nor found, nor known. Profoundly is He moved by the adoration of the devotee. In whatsoever a man may be engaged, if he be unselfishly, earnestly and truthfully engaged, he is a devotee, a worshipper of Him Who dwells in every heart and is the Self of thee.

If thou must stray, if thou must go elsewhere for happiness instead of seeking it

within thyself, stray, go, but when thou art struck speechless at the marvels of beauty, of goodness and of truth, remember Him. If thine eyes are captured by the beauty of form and by the attractiveness of externals, remember The Internal, The Indwelling.

However far thou mayest go and whatsoever wish thou mayest realise, still wilt thou wander, still madly crave, unless thou canst recognise that wherever thou mayest go it is on The Path and that whatsoever desire thou mayest entertain is a reaching forth unto the soul of Him Who is the Soul of thy soul.

Know the Truth and it shall make you free,—yes, it shall make you free. In this have faith; and in this put away fear, for doubt and fear do not become thee.

The waters of the ocean are ever the same. The waves alone change. They assume form but to break it. Their vociferous dash is drowned in the murmuring silence that follows. Now the waves are high, now low, but they must break. Thy soul is a shoreless ocean and many the waves and loud the noise and roar and tempest. But remember the depths. There no sound is heard. There reigns immeasurable peace and silent, unending calm. Peace. Peace. Peace.

Struggle not. Be an instrument in the hand of the Great Spiritual Law and Will behind these fleeting shadows of a day. Be as a child in the mother's arms, for truly does the Divine Mother heed thy call and well does She know each separate joy and sorrow.

Courage. Courage. Courage. The dawn of day dispels the darkness of night. Be not fearful of the morrow. Morrows and days past and present come in the natural procession—but thou, remain unmoved and unconcerned, seek That Which is Highest.

Enter into the inner retreat of the soul. There in silent meditation reflect upon the peaceful heart of The Sage. The more thou dost meditate upon this, the more will thy heart grow like unto His. Say to Him: "Thou

art my mother; Thou art my father; Thou art my friend; Thou art my companion; Thou art my wisdom; Thou art my strength; Thou art my all in all." Then do you address the true Self of your self. He is the Deathless and the Pure One. He is the Infinitely Loveable and Steadfast One. When He is realised, the soul no longer feels deserted.

Truth dwelling within the heart, overcomes all error. By the Light of Truth the Path shall be illumined for the soul. That Light is greater than all lights, for It includes all light. "The sun does not shine there, nor the moon and the stars, nor these lightnings and much less this fire. When He shines everything shines after Him. By His light all this is lighted."

NEW RAIMENT.

God to Nature gives new raiment,
As it suits HIS purpose and HIS laws,
Differs the garment that clothes the autumn
Entirely from summer without flaws.

Every season, when its work is done,
For new ones changes her clothes,
Whether spring or winter or autumn,
Not dynamics but statics she loathes.

A man or woman casts away,
The raiments their purpose served,
Getting new ones in their place,
Gladly throws away the deserved.

So with man the change takes place,
When work in this life is finished—
Finished to its entirety and well done—
He leaves this with strength undiminished.

No more is death than change of garment,
The old body torn, scraped, out-worn,
Is cast away to mingle behind
With its like, and left without a groan.

—D. K. RÈLÈ.

OM TAT SAT. SALUTATION TO BRAHMAN

ATMOPANISHAT

After Brahmā had propounded to the Devarshis, in the preceding discourse of the Atharva Veda, the truth about rebirth, Angiras shows, in this Upanishad, the way to be free from the bondage of Samsāra, once for all, to those who so desired, by inculcating the Highest Atman, who is ever taintless and beyond all bondage of birth and death. Angiras was one of the Seven Rishis, a *Prajāpali* or progenitor of mankind, and one of the ten mind-born sons of Brahmā. Besides being regarded as the priest of the Gods and the Lord of Sacrifices he was also a teacher of Brahavidyā, to whom many hymns of the Rigveda are ascribed.

The method adopted here is what is technically called *शाखाचन्द्रन्यायः*, the maxim of the bough and the moon. Just as the moon though immensely distant from the bough of the tree is pointed out to a child as the moon *on* the bough, because she appears to be contiguous to it, even so the Paramātman—though He has really no relation with the body and the mind, still for the sake of ease to the learner—is first pointed out through the body and the mind, which are called here, the Outer and the Inner Atman respectively, because of His appearing very much akin to them to a child-mind. Thus by leading him step by step the real nature of the Atman is disclosed.

ॐ अथैवाङ्गिरास्त्रिविधः पुरुषस्तद्यथा बाह्यात्माऽन्तरात्मा परमात्मा चेति ।
त्वक्चर्मनखमांसरोमाङ्गुल्यङ्गुष्ठपृष्ठीवंशनखगुल्फोदरनाभिमेढ्रकट्यूरुकोपलघ्नचौ ललाट-
बाहू पार्श्वशिरोधमनिकाक्षीणि श्रोत्राणि भवन्ति जायते म्रियते इत्येष बाह्यात्मा नाम ॥१॥
अयान्तरात्मा नाम पृथिव्यप्तेजोवाय्वाकाशेच्छाद्वेषसुखदुःखकाममोहविकल्पनादिभिः

1. Om. Then Angiras (said) : The Purusha (*a*) is threefold (*b*), viz.—the Outer-Atman, the Inner-Atman and the Paramātman. The two layers of skin (epidermis and dermis), the nails, the flesh, the hair, the fingers and thumbs, the backbone, the nails (*c*), the ankles, the belly, the navel, the hips, the thighs, the cheeks, and the eyebrows, the forehead, and the arms, the sides, the head, the small veins and nerves, the eyes, and ears etc.—that which has these (*d*), and which is born and dies (*e*), is called the Outer-Atman (*f*).

2. Now, about the Inner-Atman,—verily He is the Purusha (*a*) who by his perceiving the earth, water, fire, air and ether (*b*), desire and aversion, pleasure and pain (*c*), lust,

1. (*a*) *The Purusha* : The dweller in the body.

(*b*) *Is threefold* : Though the distinction usually made in the Shastras is fourfold viz.—the body, the mind, the Jivātman and the Paramātman, still considering the identity of the two last, the distinction is spoken of as threefold here.

(*c*) *Nails*—The repetition of the word is for distinguishing the nails of the hand from those of the toes.

(*d*) *That which has these*—i. e., the human body.

(*e*) *Is born and dies* : Which implies that it also undergoes the four intermediate stages of modification as enumerated by Yaska, viz., that it exists, it changes, it develops, and it decays.

(*f*) *The Outer Atman*—Because the Atman is identified, in its gross aspect, with the body, as in the case of one who feels “*I am hurt*,” “*I enjoy*,” according as one meets injury or feels pleasing sensations in it.

2. (*a*) *The Purusha &c.* : This comprehends the whole range of material phenomena, gross, and subtle (i. e. mental), with which the individual soul concerns himself. It may be well to point out here that according to Hindu Philosophy, the mind is nothing but subtle matter.

(*b*) *Earth.....ether*—Gross matter, coming under cognition.

(*c*) *Desire.....pain*—The pairs of opposites, coming under Feeling.

स्मृतिलिङ्ग उदासानुदात्तह्रस्वदीर्घप्लुतस्त्रलितगर्जितस्फुटितमुदितनृत्यगीतवादित्रप्रस-
यविजृम्भितादिभिः श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः पुराणं
न्यायो मीमांसा धर्मशास्त्राणीति भवणघ्राणाकर्षणकर्मविशेषणं करोत्येषोऽन्तरात्मा
नाम ॥ २ ॥

अथ परमात्मा नाम यथाक्षरमुपासनीयः स च प्राणायामप्रत्याहारसमाभियोगानु-
मानाध्यात्मचिन्तकं—

delusion (*d*), doubt etc.,—who by his perceiving acute and grave (accents) (*e*), short, long, and protracted (vowels) (*f*), and faltered, shouted, abruptly broken, and mixed (syllables) (*g*), and who by his sensibility to dancing, music, vocal and instrumental, loss of consciousness (*h*), yawning &c.,—is the hearer, smeller, taster, thinker, comprehender, doer, and discriminating self, whose sign is memory (*i*), (who studies) the Puranas, the Nyaya, the Mimamsas (*j*), and the Dharmasastras (*k*), and who particularises hearing, smelling and attracting, from generality of actions—He is called the Inner-Atman.

3. Now about the Paramâtman,—verily He is to be worshipped (*a*) according to the precepts of the Vedas (*b*). And He (reveals Himself to) one who, through the Yoga (*c*) of Pranayama (*d*), Pratyahara (*e*) and Samadhi (*f*), or through Reasoning (*g*), meditates on the *Adhyâtma* (*h*).

(*d*) *Lust, delusion* : implying the other passions of anger, avarice, pride and envy.

Delusion—which arises out of blind attachment to worldly objects and sense-enjoyments, and thus prevents one from discerning the truth.

(*e*) *Acute and grave (accents)* : By mentioning the Udâtta (high) and the Anudâtta (low) in the series of tones, the intermediate mixed tone, the *Svarita* is also implied.

(*f*) *Short.....(vowels)* : These are the three kinds of vowel sounds used in Sanskrit prosody.

(*g*) *Faltered.....(syllables)* : These are the defects in pronunciation of syllables, or in speech.

(*h*) *Loss of consciousness*—considered as one of the thirty-three subordinate feelings.

(*i*) *Whose sign is memory* : Memory is the chief characteristic of the individual self, for without it he should forget in youth what he experienced in boyhood, the body having undergone a thorough change. Here *Chitta* or the mind-stuff comes into play, storing up all the past impressions in a subtle form and bringing them to the surface when stimulated.

(*j*) *Mimamsas* : The Purva Mimâmsâ of Jaimini, and the Uttara Mimâmsâ, or the Vedânta, of Vyâsa.

(*k*) *Dharmasastras* : The codes of Laws compiled by the Rishis.

3. (*a*) *Worshipped* : Realised in His true essence.

(*b*) *According.....Vedas* : The Paramâtman is to be sought only through the Vedas, or the Revealed Knowledge Eternal, by means of a duly perfected mind.

(*c*) *Through...Samâdhi*—i. e., through Raja Yoga.

(*d*) *Prânyâma* : Lit. Control of the Prâna or the sum-total of the Cosmic Energy. This is gradually effected by the proper control of breath, the most tangible manifestation of Prâna in the body. This is the fourth step in the course of Yoga practice, coming after *Pama* and *Niyama* or control of external and internal organs, and *Asana* (posture).

(*e*) *Pratyahara* : The drawing in of the organs into the *Chitta* or mind-stuff, by detaching them from their objects. This follows Prânâyâma.

(*f*) *Samâdhi* : including in it its two preceding stages of Dhâranâ (concentration) and Dhyâna (meditation). When concentration is perfect the Yogi attains Samâdhi and realises the Absolute.

(*g*) *Through Reasoning*—i. e., through Jnanâ Yoga, or the process of analysing the real and the unreal, till the ultimate entity is reached.

(*h*) *Adhyâtma* : The reality underlying the innermost individual Self. According to Sridhara, the relation between the Jivâtman and Paramâtman.

(To be continued)

GLIMPSES

Vain are Vedas without virtue,
 Six Vedangas bring no rest,
 Sacred learning quits the sinner
 As the fledged bird quits its nest.
 Vedas and the six Vedangas
 Bless not man of sinful life,
 As unto the blind and sightless
 Vain is beauty of a wife.
 Sacred texts and sacrifices
 Save not men deceitful, proud,
 Rites and learning bless the virtuous,
 Like the autumn's rainy cloud.
 — *Vasishtha's Dharma Sulra* vi. 3 to 5.

*

I slept and dreamt that life was beauty;
 I woke and found that life was duty.
 Was thy dream, then, a shadowy lie?
 Toil on, sad heart, courageously,
 And thou shalt find thy dream to be
 A noon-day light and truth to thee.

— *Ellen Cooper.*

*

That which thou seest is the reflection of thyself,
 That which thou hearest is the echo of thyself,
 That which thou admirest is the image of thyself.
 No man can be attracted to a side of the gallery
 opposite to his own nature.

— *George Matheson.*

SRI RAMAKRISHNA

INDIA has just celebrated, at various centres, the "Jayanti" of the latest of her mighty Incarnations and Prophets. One remarkable feature of these enthusiastic celebrations is the participation therein by people of all classes—rich and poor, educated and uneducated, Brāhman and non-Brāhman including the "depressed." The name of Sri Ramakrishna—the hero of whom we are speaking and whose holy life and gospel were brought before our minds on Sunday last—stands for a great ideal. It is the ideal of a life lived best for oneself in being lived entirely for others,—a life worthy of the veneration of the gods, but suited for the emulation of men,—a life of ascetic severity and unworldliness wedded to an all-embracing love and a burning passion to serve mankind,—the one glorious ideal which the all-wise Creator gave to India centuries ago. Never was the need for a practical exposition of this ideal more urgently needed than at the present hour. As

has often been remarked, India and the world are now standing at the gates of a new era. But who will be the gate-opener? That honour shall belong to the nation which, before all the others, solves the many social, political, and ethical problems which face us at present. A correct solution of these problems is impossible unless the serenity and the spirituality, the self-control and the self-knowledge of a Ramakrishna are brought into the consideration thereof. The poets and philosophers of the West as of the East have all clearly pointed out the evils of the materialism of our age. While we talk in self-laudatory terms about humanity, civilisation, liberty, equality and all those high-sounding terms, our tendencies are not the less towards vested rights, preferential treatment, physical force, racial superiority and private and public selfishness. The Western science goes on stripping Nature of her garments—even as the ignoble Duhshasana attempted to denude

Draupadi—to provide man with comforts ; and as scientific inventions increase, our wants go on multiplying. This quest of happiness in the external nature has resulted in the endless complications of society, in the hopeless artificiality of life, in the individual's misery, envy, discontent and despair. Well has a Westerner said addressing England :

" I've no patience with the steam
That makes your factory whistles scream ;
With your machines and with your coal
Blackening body, mind and soul.

Neither can I stand the slums
Whence your starving workman comes
And where, beneath a smoky pall
He rarely sees the sun at all.

You've spread your empire out too thin
With greed and violence and sin ;
Now let a stabler reign commence,
Deeper, more lofty, more intense.

Catch for justice, not for gold ;
Boundless wealth your islands hold,
Silver's but a doubtful good ;
Come, work the mines of brotherhood."

The Paramahansa was nothing if not an embodiment of scorn for gold and love for man. He has shown how man's real happiness depends, not upon his environments, but upon himself ; how his duty consists, not in timidly submitting to them, but in boldly resisting them ; how he is to be guided, not by the freaks and fancies of his mind, but by the consciousness of being constantly under the eye of a great task-master to whom we are responsible for every thing that we do and omit to do. These are the chief among the lessons that he has taught us by precept and example. Poor, erring mankind has always fiercely quarrelled within itself not only over petty earthly concerns, but also over the nature and form of its Maker. Belligerents engaged in this long-drawn, impertinent and rather silly quarrel will do well to ponder over the great

truth which Ramakrishna discovered and typified. The ultimate unity of all religions, the accessibility of the High to every devotee irrespective of his creed and ceremony, and the fact of religion being realisation and not mere intellectualism, were all visibly illustrated by the Sage. He thus represents the peculiar mission of India in the world and forms the very fountainhead of Indian nationalism. Every one of India's national upheavals was led by a saint and prophet in the past. What Vasishta and Visvamitra were to the Ramayana period, what Vyasa was to the Mahabharata age, what Vidyaranya was to the Vijayanagara upheaval and what Ramdas and Tukaram were to the Mahratta rising—that, Ramakrishna is to the India of to-day. No country can hope to produce such a personage more than once in a few centuries, and no one can afford to waste the teachings he leaves behind. Ramakrishna was the final expression of that principle, which Ram Mohan dimly foreshadowed and Dayanand eloquently recognised ; and his great mission was continued and handed down to us by his far-famed disciple, Swami Vivekananda. The essence of which Ramakrishna was made, should form the very soul of India if she is to be great and glorious. And the development of those moral and spiritual excellences is impossible unless India becomes strong, bold, united and prosperous, unless she is free from the superstition and tyranny that have long defaced her and unless she regains her lost individuality and moral and intellectual supremacy. Let us, therefore, restore the body of the nation to health and vigour, and that will pave the way for the health, vigour and independence of the nation's mind. Such was the message of the Swami. Patriotic Indians can have no better inspiration and example.—*The Mysore Times* Wednesday, March 8, 1911.

GLEANINGS

It is the curse of so-called civilisation to pretend to originality by the wilful invention of new methods of error, while it quenches, wherever it has power, the noble originality of nations, rising out of the purity of their race, and the love of their native land.—*Ruskin, The Eagle's Nest.*

"At fifteen my mind was bent on learning. At thirty I stood firm. At forty I had no doubts. At fifty I knew the laws of heavenly order. At sixty my ear was obedient to the voice of Truth. At seventy I could follow my life's desire without transgressing right."—*Confucius.*

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bested on that plot of ground which is given to him to till.—*Emerson.*

I sometimes think that never blows so red
The rose as where some buried Cæsar bled.
—*Omar Karyam.*

To resist with success the frigidity of old age, one must combine the body, the mind, and the heart; to keep these in parallel vigour one must exercise, study, and love. — *Bonstetten.*

He is the best cosmopolite who loves his native country best.—*Tennyson.*

The young girl (in medieval Italy) was trained in austerity, and the impulses of her youth were mortified. To save the burgher's purse his daughters were taught not to be "fanciful and proud." ... Barberino (1264-1318) directs that a girl of rank, approaching the marriageable age (at that time about twelve) should not go to church too often, so as to avoid being seen over-much, and even if her father be knight, judge, or physician it is well for her to learn how to cook.....she must keep within sight, feel embarrassed before male eyes, keep her own eyes on the ground,.....and to keep her mind

pure, she should not learn to read.....No girl over seven should speak to a male, and she should always be kept busy about the house; she is to be brought up to the glory of God, kept from novels, and even from Petrarch, "who though chaste, is unsuited to the innocent mind," but put to the lives of the saints and similar improving works.

—*Mr. W. Boulling in "Woman in Italy."*

Labour is discovered to be the grand conqueror, enriching and building up nations more surely than the proudest battles.—*Wm. Ellery Channing.*

A man must know himself if he is to know truth. He must not shrink from any revelation which will expose his error; on the contrary, he must welcome such revelations as aids to that self-knowledge which is the handmaid of self-conquest.

The man who cannot endure to have his errors and shortcomings brought to the surface and made known, but tries to hide them, is unfit to walk the highway of truth. He is not properly equipped to battle with and to overcome temptation. He who cannot fearlessly face his lower nature cannot climb the rugged heights of renunciation.—*James Allen in "From Passion to Peace."*

The priestly class have produced many statesmen in the West as well as in the East. England had her Dunstan, Stephen Langton and Wolsey; France had her Richelieu and Mazarin; and Spain her Alberoni. It was a monk who launched the terrible thunderbolt of Christendom against the Saracens; it was a monk again who revolutionized the Governments of Europe by bursting the iron-girdle of Rome and the Pope....

Vishnugupta was the son of a poor teacher of *Athi* or polity named *Chanaka*, after whom the son was called Chanakya. A poor man with an irascible temper, he was seen one day digging out a tuft of *kusa* grass that had hurt his feet. This thoroughgoing policy of getting rid of his enemy, much superior to the policy of Land or Strafford, and more significant than the conduct of Tarquin in switching off the heads of the tallest poppies in his garden at Rome, attracted the notice of Chandra-

gupta or some other enemy of Dhana Nanda. He was introduced into the Court where he was subjected to an indignity by the king who was no respecter of Brāhmanas. Chanakya loosened his tresses and left the hall vowing never to tie them up till he had "spurned Nanda and his offspring from the throne." He made himself the guide and adviser of Chandragupta, kept his vow by deposing Nanda and placing Chandragupta on the throne of Magadha, and, acting as his minister, made him one of the greatest kings of India. His diplomacy won for him the title of *Kautilya* in his own times and that of Indian Machiavelli or Bismarck in ours.—*Young Behar*.

SWAMI VIVEKANANDA AND HIS MISSION

AT the Bangalore Vedanta Society's meeting held to commemorate the 49th Birthday anniversary of Swami Vivekananda, Mr. R. S. Narasimhaiya, B.A. of the General and Revenue Secretariat, spoke as follows :—

At a time when educated India was thinking highly of its knowledge of English Literature and English Institutions, at a time when the Christian Missionary was thinking that Christianity was unique among the religions of the world, and when, as it were, spiritual darkness had enshrouded this ancient and historic land of ours, there was born in Calcutta a great and radiant soul that was destined to dispel the darkness of ages and that went forth across the ocean to the land of America, and there he conquered the American world by storm. And India which is a subject nation under British Rule was able to conquer the Western world (spiritually) through the instrumentality of the great and giant soul of Swami Vivekananda. After his great campaign in America and Europe, he returned to the land of his birth with all the greater vigour, with greater splendour, with greater inspiration, to inspire his own countrymen with their ancient spiritual ideal, to give them that spiritual food for which they had been

hungering for years and ages together. Then it was that he made that brilliant crusade from Colombo in the south to far-off Almora in the north, a crusade that in its power and results is unparalleled in the annals of India in the 19th. century. All who have listened to him, and even those who have merely read his writings and lectures cannot but be impressed by the profound genius and personality of this great soul. For such a soul, though, alas, he is no more in our midst in body now, still we need not be sorry, for he had left behind him a heritage that will never die. He it was that made India great in the eyes of the Western world, who thought that India had a great future among the nations. It was that made appeal to her children to rise from their slumber of ages, to improve their condition in all matters that pertained to their daily life, not alone in matters of religion, but also in social, educational and other matters. And he said that through religion alone must be brought about that salvation of India for which the whole world was waiting; and as regards the future of India, he had the highest expectations. We, who are his disciples, we who are his spiritual children, must live the life that he taught and himself lived, we must every day ponder over the great teachings that he has bequeathed to us, not only on the public platform, not only in the printing press, but in the daily life we lead, in the home, in our offices, and in public life, so that, we may show to the world that, as Swami Vivekananda has himself said, religion does not consist in tall talk and theory-making, religion consists in realisation. As regards the future of India, he said in one of his addresses, "I do not see into the future, nor do I care to see, but one thing I see clear as the day before me, that the ancient Mother has awakened, and is sitting on her throne rejuvenant, more glorious than ever. Proclaim her to the world with the voice of peace and benediction." With these few words I beg to take leave of you,

—:O:—

REVIEWS

Sri Ramakrishna and His Mission. By Swami Ramakrishnananda. Published by the Ramakrishna Mission, Mylapore, Madras. Size $7\frac{1}{4}" \times 4\frac{3}{4}"$. Pp. 41. Price 5 as.

This nice booklet is a reprint of a lecture delivered by the revered Swami ten years ago in Madras. Besides being a most interesting and instructive narration, the speciality of the lecture consisted in certain facts in Sri Ramakrishna's life which were brought within easy reach of the English knowing public for the first time from the lips of a devoted disciple who lived with the Master and served him day and night lovingly and wholeheartedly during the latter part of his life. The concise treatment of the unique life of Sri Ramakrishna, up to the time when he became known to the world at large, is masterly, and the book supplies the need of an authentic yet short representation of the life of one who was the embodiment of the highest spiritual principles and ideals of the ancient Vedic religion in the nineteenth century. The book deserves to be read and pondered over by every sincere and earnest pilgrim on the Path.

Sri Sri Ramakrishnakathamrita (in Bengali) Part IV. By "M." Published by Provas Chandra Gupta, 13½ Gorooprasad Chowdhury's Lane, Calcutta. Pp. xxii+252. Cloth bound. Price Re. 1-5 as.

The name of "M." and his inimitable Kathāmrita needs no introduction at our hands. "M." is known to the English-speaking public by his "Gospel of Sri Ramakrishna." The accuracy and loving forethought with which the sublime utterances of Bhagavan Sri Ramakrishna together with the glimpses of his life during the days of his meeting with the Master were recorded by this devoted disciple for posterity cannot be too highly

praised. The volume under review is the fourth of the series, which has brought cheer and hope to thousands of hearts in Bengal and has awakened the fire of spirituality in the heart of "young Bengal." The subject-matter of the book is a vivid record of the days which "M." passed in the charming atmosphere of Dakshinesvar, alive as it was with the Blessed presence of Sri Ramakrishna. As usual in the other volumes, so in this, also, we find the same life-giving utterances of the Master, presented in their original vigour and simplicity which go straight to the heart. The special feature of this part is an attempt at the chronological presentment of the pictures, and a brief diary, summarising for ready reference the leading points under their respective days, of the contents of all the four volumes. We earnestly hope "M." will bring out these soul-inspiring records in English in further volumes of his "Gospel of Sri Ramakrishna" to benefit a wider circle of humanity.

The Proceedings of the Convention of Religions in India 1909. Vol. II.

Published by the Vivekananda Society of Calcutta. Size $8\frac{3}{4}" \times 5\frac{1}{2}"$. Pp. 208, with an introduction and an appendix. Cloth bound. Price Rs. 2. To be had at the Prabuddha Bharata Office.

The utility of a book containing within a short space all that is best, vital and uncontroversial in the principal religions of the world, presented by their adherents themselves, cannot be too highly estimated. In these days of toleration and wide sympathies, such a compendium is most opportune, and we heartily welcome this volume, and congratulate the Vivekananda Society of Calcutta on the successful discharge of a duty it owed to the public. The book contains the remain-

ing thirteen papers of the Convention not included in the first volume. The proof-sheets, we are told in the preface, had to be sent to the writers themselves for the necessary corrections, and this accounts for its rather belated publication. In the introductory chapter of 60 pages a scholarly attempt has been made to give, in brief, an outline of the evolution of religious ideas outside India, in which the relation of the Aryan religion to the rest of the religions presented in the two volumes has been traced out side by side with their independent growth from the lives and sayings of the Teachers of the respective religions. There are four papers on Vaishnavism, two on Shaivism, and one on each of the following:—Anubhavadvaita, Veerasaiva religion, Saktism, Theosophy, Arya Samaj, Deva Dharma, Soura-Upasana, and Hinduism. The appendix contains a short life of Prince Siddhartha in English, a paper on Buddhism in Bengali, and one on Jainism in Hindi. Babu G. C. Ghose's admirable paper on the Vaishnava Religion of Gour (Bengal) has been translated from Bengali. Swami Saradananda's masterly exposition of Hinduism is a fitting conclusion to the Convention of Religions lectures. The worth of the subjects dealt with, coupled with the excellent get up will make the volume a useful handbook to all students of religion for study and reference. We wish the book an extensive circulation,

Yoga-Chandrika, or an Exposition of Patanjali's Yoga Aphorisms (in Hindi) by Swami Tejonath of Haridwar. Published from the Balamukunda Press, Labpur. Size $8\frac{1}{2}'' \times 5\frac{1}{2}''$. Pp. 526. Price Re. 1-4 as.

We hail this admirable production as a most thorough-going treatment of the Yoga system of Maharshi Patanjali by one of its able exponents. Swami Tejonath's name is not unknown, as a scholar among Sadhus, in the United Provinces and elsewhere, but the present production, the result of several years'

labour and meditation, reveals him as a practical Yogin of an advanced type. In the elaborate introduction covering 88 pages, the reverend author shows through authoritative texts from various Scriptures what an important part the system of Yoga plays as a means to Realisation. Though not exactly holding the opinion that the Raja Yoga is the *only* way or *the best* means for all, we are at one with the learned Swami in giving it a very prominent place among the several ways that lead to the Goal. After the *Sutras*, their paraphrases and word-by-word synonyms, comes the exhaustive *Tikkā* which by means of a series of *Purvapakshas* (doubts) and their *Siddhāntas* (solutions), where they are needed, sifts the whole ground so as to bring out the truth in all its clearness. The logic is forcible and convincing, the elucidation more than ample, the quotations are appropriate, and the style persuasive and easy. The book being written in Hindi, is made accessible to a very large number of earnest Indian enquirers who not knowing Sanskrit enough, were unable to enjoy the intricate dissertations of the old masters, but who will now find in this masterly exposition a worthy substitute and guide. The author says in a notice on the cover that he will be very glad to solve any doubts which the reader may have, in making out the meaning of any portion of the book, if he only writes to him. The book is priced low. We cordially wish it the warm reception and popularity which it so eminently deserves.

Jottings by the "Way." By R. O. In October 1910. Pp. 8.

Recent Indian Finance. By D.E. Wacha. Published by Messrs. G. A. Natesan & Co., Madras. Pp. 68. Price as. 4.

The Great-Quest. The nature of Man, Reincarnation, The Christ Within. By Wilton Hack. Pp. 20.

SRI RAMAKRISHNA BIRTHDAY FESTIVAL—II.

We have received the following further reports of the 78th. Birthday anniversary of Sri Ramakrishna celebrated at the places stated below :—

AT HARIPAD

According to previous arrangement, the Secretary and another member of the Ramakrishna Religious Association, Haripad, met Swami Nirmalananda, President of the Ramakrishna Math, Bangalore, at Ernaculam on the 15th. February and escorted him to Alleppy in a steam launch, the next day. There the Vakils of the local bar headed by Mr. Krishna Aiyangar B. A., B. L., the Head Master, assistants and students of the Sanatana Dharma Vidyasala received the Swamiji at the landing, and took him to the Vidyasala. The Swamiji being requested delivered a very eloquent and inspiring speech on Bhakti lasting for an hour, to the great edification and delight of the audience. The Swamiji classified Bhakti under three heads and treated the same as constituting Sakāma Bhakti in the beginning, developing into Nishkāma Bhakti, and finally attaining to Jñāna-misrā Bhakti.

Next morning, Swamiji started for Haripad and arrived at the landing where a large party composed of the members of the Ramakrishna Religious Association, the local officials and gentlemen &c., had gathered to receive him. The function of the day was the presentation of Addresses of Welcome to His Holiness. At about 5 p. m. (18th. February), the members of the Association presented two addresses, one in Sanskrit and another in English. His Holiness replied in most suitable and touching terms, and said that he viewed the addresses not as presented to his humble self but as indicating their spirit of Bhakti towards the Guru Maharaj. Swamiji when speaking of his Guru, Sri Ramakrishna Paramahansa, was choked and actually burst into tears which moved the audience deeply. The following day was the one fixed for the birthday anniversary celebration of Sri Ramakrishna Paramahansa, and the whole morning was spent in Bhajana at the local temple dedicated to Bhagavan Subrahmanya. Then the poor of all classes were fed to the number of nearly 2500 in three different centres, two centres being specially set apart for feeding the Pulayas and other so-called unapproachables—who numbered about 2000. At about 4 p. m., large numbers of people had assembled in a large Pandal specially put up and decorated for the occasion in the S. V. High School premises. Mr. R. Krishna Wariyar B. A. read an interesting sketch of Sri Ramakrishna's life,

which, though brief, contained many telling incidents in the life of Guru Maharaj. Mr. Sthanoo Asary, a Sadhu of South Travancore, also gave an eloquent address in Tamil. Next, Mr. M. R. Narayana Pillay B. A., B. L., Munsiff, Tiruvellah, dwelt upon the salient points in the Guru Maharaj's life with an earnestness and feeling that touched the audience. The Swamiji who presided over the day's functions, then delivered his soul-stirring address on "The Inherent Strength of Hinduism."

He began by saying that some Western Missionaries were prone to remark that Hinduism in course of time would fall into oblivion and that Christianity would swallow it up and that they instanced Druidism—the religion of the ancient forefathers of modern England,—and the ancient religion of the Greeks, in support of their assertion. He contrasted these with the religion of the ancient Rishis and said: Was not the present Hindu religion as strong as it was of yore? Was not the Hindu religion illuminating the depths of the hearts of the mild Hindu the same as of old? Hinduism need not have any fear at the hands of the so-called religious reformers who were springing up in this land of religion like mushrooms. "When making a comparative study of the different religions," the Swami went on, "we are led to understand that religions generally are built round some person or book. Such religions are bound to fall with that person and that book. Hinduism is neither built round any particular person, nor does it stand upon any book. But it may be asked, who Rama, Krishna, and other Avatars were. The answer is that Rama and Krishna were illustrations of the Principles of our ancient religion and were worshipped only as such. The Hindu religion had been in existence long before these Avatars were born. As for the Veda, it is really no book. It means Knowledge. It is accumulated Knowledge without beginning or end, and who would think of writing such a book? It is coeval with Creation. It is said of Brahman, 'The sword cannot pierce It, fire cannot consume It, water cannot wet It, and the wind cannot dry It,' and the Veda is like that. It is Knowledge without beginning or end, undying and eternal."

Swamiji went on to say that this Veda, at a time when there was neither paper nor pen nor any writing materials, remained in the form of Sruti and Smriti which, after a considerable lapse of time, have been embodied in book-form. Hinduism further contained one special characteristic which could not be observed in any other religion in the world, viz., that it could satisfy all minds. The most materialistic minds that hungered after action, the minds that having a metaphysical bent would discard all popular forms of worship,

would look into the ocean of cause and effect, and would only be satisfied by scientific investigation and mental analysis, the minds that would seek an underlying unity in all the diversity in the world, that would see the whole world with its numberless objects as so many manifestations of that Supreme Isvara, the Para-Brahman, or God-the-Absolute, and the minds that never cared to peep into the inscrutable beyond, but would rather rest content in pondering and concentrating with whole-hearted attention and devotion upon God in some personal form,—all these minds, whether they followed the several paths of Karma Yoga, Jnana Yoga, Raja Yoga, or Bhakti Yoga, could be satisfied only by the Hindu religion. Other religions were only for the Bhakti Yogins. The versatility of the Hindu religion was just the reason why the Message of Sri Ramakrishna as preached by his devoted disciple, Swami Vivekananda, found such ready favour and instantaneous effect in the highly advanced and intellectual minds of America and Europe, in whose eyes the teachings of modern Christian missionaries were but exploded theories in the test of scientific analysis and investigation. Swami Vivekanandaji used to say that the religion in Europe was like a particular kind of coat cut according to one measure which every man must wear whether it would fit him or not. "But the Hindu religion," the Swami concluded, "is so vast that it can take any person with any turn of mind into its fold. It is for this reason only, that Hinduism has stood the test of centuries, and it will do so without doubt to the very end of time."

This address was translated by Mr. S. Subrahmanya Aiyar, B. A., to the vast audience the majority of which did not know English. After the usual vote of thanks the meeting dispersed, with shouts of Jaya to Sri Ramakrishna. After the evening Bhajana, the Swamiji held a conversation which was full of life and spirit.

Next morning, he gave a lesson to the Association on Bhagavad-Gita and held a meditation class. In the evening, Swamiji paid a visit to the S. V. High School where he addressed the students on their duties. After giving the members of the Association some valuable advice about the line of work to be followed by them, he took leave and returned to Bangalore, Via Quilon.

AT THE RAMAKRISHNA HOME, Madras.

As usual in the morning there was Bhajana in which all classes mixed together. Towards noon a very large number of the poor were fed, and in the afternoon Mr. Tathachariar, B. A. gave a splendid Harikatha performance which was much appreciated.

At 5-30 p. m. there was a public meeting which was very largely attended. The Hon'ble Mr. Justice P. R. Sundara Aiyar presided. Mr. S. Gopala-

swami Aiyangar, High Court Vakil, read a very thoughtful and instructive paper on "Sri Ramakrishna, His Toleration and Bhakti" which was listened to with rapt attention by the numerous zealous devotees of the Swami. We hope to publish it in our next issue. The following is the summary of the chairman's speech:—

On this day we seek spiritual union with Bhagavan Swami Ramakrishna Paramahansa. This day is a particularly holy one, as we are honoured by the presence of the Holy Mother. A highly evolved soul, she was married to one with whom spiritual union alone was possible.

The Gospel for this age, I have always thought, is the Bhagavad-Gita, the Gospel of action, the Gospel of duty for duty's sake, which every man wherever he may be, should remember. The Saint of the age is Swami Ramakrishna Paramahansa. In him we have a living illustration of what is possible for a man to achieve. In him we have an example of one who went through every kind of discipline that was necessary to overcome matter and selfish desires, to subdue *Chankra*, to promote universal religion, and to rise to the level of Godhead and of union with God Himself. He it is that has shown that all these are possible, and he has set us an example of rigorous self-discipline and steady self-improvement. That is the kind of example that is wanted in these modern days. He is therefore essentially the Saint of the age. He was himself a spiritual leader and the greatest of spiritual men in the modern age. His life was full of hope to ordinary men and women, to those who still were unable to rise above things earthly. He was willing and desirous of meeting all people who displayed any powers above the ordinary rank of men. He would himself go and see the leaders of Hindu Society and all people who exhibited any remarkable talents. He did not scorn to do that. What he scorned was meanness. If anybody with self-conceit invited him, then he would always have to run the risk of being discovered and exposed. That was the thing that happened more than once with the great Saint. The lessons of his life were specially needed for this age, for he taught the lesson of toleration, and of universality. He wanted to demonstrate that there was no difference between the Hindu and the Mahomedan, the Bráhmán and the Sudra or any lower class, but that all men and women were one, that all were brothers and sisters. Despite the efforts to promote peace, what do we see? The method adopted is to arm oneself, to increase fleets, to increase armies. Truly it is said that the way to peace is to be armed. Perhaps it is true for these times, but it is a very poor way indeed. It was once said that the way to love each other was to keep at a distance. What do we find in the world? National selfishness disguised under the name of patriotism,

race warring against race, the privilege being claimed in one direction for the West against the East, for one colour against another colour. I fully believe that nothing but the spread of culture, nothing but a great wave of religious feeling can bring home to all, the brotherhood of man and overcome the warring of modern life. In my ears, I believe I may say, to my heart and to my soul, Sri Ramakrishna is constantly saying this—"Not prejudice and controversy, but honesty and harmony, not self-conceit but humility and true spirit of enquiry, not self-sufficiency, narrowness and envy, but a desire to learn of all and the preparedness to recognise every one as your teacher and an all-embracing love." That is what he constantly said, and when we learn to love one another then there will be true Advaitism, and soul will then speak to soul. There will then be no Hindu and Mahomedan, no Brāhman and Panchama, and no East and West, but only love.

The great book of the age is the Gospel of Sri Ramakrishna Paramahansa and we owe a deep debt of gratitude to his disciples for enabling us to read and re-read every day in print the lessons of that great life.

I would ask you, if I may, before sitting down, to join in paying homage to his disciple and follower here who has consecrated, himself to the service of this city and of this Presidency, whose gospel is work and whose greatest desire is to do as much as he can for the good of all and whose greatest delight is to see that men are loved.

After the usual vote of thanks the meeting terminated with Mangalame and prayer and with the distribution of *Prasadam*.

AT BANGALORE.

Sunday the 5th. March 1911 was a day of great rejoicing which brought a large concourse of people of all ranks and sects from Bangalore City and Cantonment, to witness the 78th. birthday anniversary of Sri Ramakrishna Paramahansa, which was celebrated on a grand scale by Swami Nirmalanandaji in the Ramakrishna Math, Basavapur, Bangalore City.

The proceedings began as usual with Nagara-sankirtanam by half a dozen Bhajana parties both from City and Cantonment; of the latter, the Ballapur Math brought the portrait of Paramahansa Deva placed in a well-decorated small car, with recitations of holy songs, headed by Swami Somanandaji. Swami Visuddhananda, with a Bhajana party came a long way from the Basavapur Math, and received the Sankirtana parties who reached the Math at 12 noon. Bhajana went on till 3 p. m.; when Swami Ramdas, a devout Harikatha performer of Bijapur, performed Kalakshepam regarding the life of Sri Ramakrishna explaining his superhuman qualities, and imparted many enno-

bling truths with beautiful illustrations based on Vedic authorities, and kept the audience spell-bound till 5-30 p. m. A young boy named Aswattha Narayana of Malur then entertained the audience with his vocal music, and his skilfulness was estimated to be far above the average.

Mr. N. Venkatesa Iyengar of the Mysore Government Observatory then read a paper in Kannada narrating a few incidents in the life of the Paramahansa, who refused to struggle for such education as would help in getting the requirements for the maintenance of the body, but sought that which would hand him the torch of true knowledge and enable him to drive out the darkness of ignorance and enjoy Sachchidanandam. The greatness of the East which lies in distributing the Light of Knowledge and in renouncing was explained. He concluded by saying that this great religion which was constructed on the adamant pillars of the Vedas and Upanishads was being rejuvenated while it was about to be washed away by the strong current of the materialism of the West, by the influence of this Mahātmā who infused the divine spirit into the veins of his beloved disciple Swami Vivekananda, and inspired him to spread the religion throughout the world by teachings and lectures which are, at the present day, being translated into many languages in the East and the West.

Mr. K. P. Puttanna Chetty, first Councillor of the Mysore Government, in thanking the audience explained how the Ramakrishna Mission was working for the good of the people ever since it was founded there. The proceedings terminated at 8 p. m., with Mangalarati and distribution of *Prasadam*.

AT PALGHAT (12th. March)

The Birthday Anniversary of Sri Ramakrishna was celebrated with great *calat* under the auspices of the Palghat Vivekananda Vedanta Society. The Vedanta Hall had been beautifully decorated with flags and festoons and flower streamers, and the day's programme began with prayers and *Archanas* in the temple of Visvanath at Kalpathi. Soon a Sankirtan party headed by two well-caparisoned mighty elephants carrying on their backs the two pictures of the Great Paramahansa and Vivekananda, wended its way round the Agraharams singing devotional songs. After the performance of Bhajana a move was made to the Theosophical Lodge where were gathered six hundred of the poor comprising Hindus, Christians, Mahomedans—mostly of the depressed classes, to whom rice-doles, condiments and pice were distributed. The Brāhmins were also entertained at breakfast.

A group photo of the depressed classes, chiefly *Navadis* and *Cherumas* with a few educated Brāhman gentlemen standing by their side was then taken, and each member of those much despised classes felt himself very much satisfied at the

generous treatment thus extended. And it is gratifying to notice that Mr. C. Seshayya, the Secretary of the Society, is taking active steps to found a branch of the Depressed Classes Mission in Palghat.

The public meeting commenced at 5-30 p. m. by the reading of the Gita by Mr. Chinna-sami Pillai, R. B., in the chair. Mr. L. K. Venkateswara Aiyar, B. A., B. L., F. T. S., read a thoughtful paper on the sacred teachings of the Gita. Then Mr. L. A. Venkatachella Aiyar, delivered an interesting address on the life and teachings of the great Paramahansa. Mr. T. M. Venkatachella Iyer read an interesting paper on the study of Religion. Mr. C. S. Ranga Iyer, a student, gave an impromptu address on the necessity of elevating the Depressed Classes. Mr. K. R. Ramaswamy Iyer, the Vice President, made a short speech taking as his text *Sandharma* from the Gita. Mr. S. K. Sarma, made an eloquent speech in Tamil supplementing the remarks of the previous speaker. With a few remarks from Mr. Chinna-sami Pillai the proceedings proper came to a close. Mr. C. Seshayya announced that the Junior Karikar had promised the gift of a building to the Society by the beginning of the next year.

AT SHOOLAY (4th. March)

A fine enlargement of Sri Ramakrishna was decorated in a grand Pearl Vimanam and about eight Bhajana Parties from different places were gathered at the Ishwari Devasthanam. Mr. C. Gopalswamy Naidu discoursed on the life and teachings of the great religious Master. Then was formed a grand procession headed by the Sri Vivekananda Sangham Bhajana party. Mr. V. C. Subramanyam, Foreman of the Memorial Press, deserves great credit to have introduced this noble institution for the first time in Shoolay, in order to create a spirit of devotion to the great Master and thereby love of religion in the minds of the people, specially among the masses. Last year, too, it was mainly through the efforts of this gentleman that the Swami Vivekananda Birthday anniversary was celebrated, and he has been doing all this singlehanded. He has been rendering also not a little service and assistance to the Swamis of the Ramakrishna Math at the Western Extension, Bangalore, in the way of publishing religious pamphlets and distributing them at his cost among the public.

AT BELLARY

The Birthday Celebration was successfully conducted with great *clat* and enthusiasm by a band of young and energetic men of the Mithra Mandal, Bellary. From 5 to 6 p. m., there was an entertainment of music, after which Puja and Aratrika ceremony was done to the well-decorated, garlanded, and almost life-size pictures of Sri Ramakrishna Paramahansa and Swami Vivekananda, which had been especially drawn for the occasion by an Assistant Teacher of the Wardlaw Institution.

Then a member of the Mithra Mandal gave an interesting address on the life of the Paramahansa, which was listened to with rapt attention. After the usual Mangalam and distribution of Prasadam, the celebration was brought to a happy close.

AT THE R. K. SEVASHIRAMA, Kankhal.

On the Tithipuja day besides special Puja, Bhog and reading from the Sastras, more than two hundred Mahatmas were sumptuously fed and Prasad was distributed to many poor people. On the Utsav day also more than 150 Mahatmas were entertained to a feast.

AT CALCUTTA

A public meeting was held in the Municipal Caste Girl School. Mr. Kununi Raja, B. A., B. L. was proposed to the chair. A paper on Sri Ramakrishna Paramahansa, His life and Teachings, was read by Mr. Subba Rao.

THE NINTH ANNUAL REPORT OF THE RAMAKRISHNA HOME OF SERVICE, BENARES. (July '08 to June '09).

We are sorry to be late in reviewing this neat pamphlet of 60 pages, with a photogravure of the new buildings of the Home in section, and no task could be more pleasant than bringing before the public the records of work of this disinterested Brotherhood consecrated to the service of the destitute *Narayanas*. From a humble start in 1900, the Home has gradually risen to the well-deserved universal popularity it has now secured for itself. The public are by this time aware that unlike many others, "it is not merely a charity organisation for helping the diseased and the indigent, but the mainspring of its action lies in the principle to serve suffering humanity in the spirit of worshipping God," and those who have visited the Home will bear eloquent testimony to the success achieved in this direction. The forms of relief afforded are, briefly,—(1) Indoor Hospital relief, (2) Outdoor Hospital relief, (3) House-to-house relief, (4) Relief of the aged and the invalid, (5) Relief of the starving and the homeless, and (6) Relief of respectable families reduced to destitution. The total number of persons helped during the year under review was 6413 (out of which 2955 were females) against 3044 of the previous year, showing that the work has increased more than double. No more striking illustration of the impartiality of the Home with regard to caste and creed can be given than that no less than 2443 Mahom-

medans were treated against 3968 Hindus. Altogether 302 persons were taken as indoor patients, of whom 259 were treated in the Home itself; the rest were sent to the local Hospitals, the expenses being met by the Home. The percentage of recovery among the 259 was 87.4. There were 172 cases of house-to-house relief, and 72 aged and invalid persons had received, besides pecuniary help, 117 mds. 27 srs. of rice—the proceeds of door-to-door begging by the Brotherhood during the year. The regular subscriptions for the year amounted to Rs. 2,589-4-0, and donations Rs. 2,263-11-0. The general expenditure was Rs. 2,225-8-1, and the building expenses came up to Rs. 16,715-11-0.

We are glad to note that the new commodious buildings of the Home at Luxa, which were commenced in October 1908, have been completed this year through the generous help of the public. They consist of an out-door dispensary with its office and library, four general wards, three infectious diseases wards, two small general wards, a cook-room, four bath-rooms, a morgue, fifteen sanitary latrines, six sewers and the compound wall. These wards, many of which have been awarded by munificent gentlemen and ladies in memory of their dear relations, accommodate about 50 patients. The monthly expenses have consequently risen to about Rs. 500. The actual amount needed to complete the buildings exceeded the total of the Building Fund by Rs. 4,000 which was drawn from the General Fund and has to be refunded. Moreover, the proposed construction of the quarters for the workers and the resident physician requires money both for buying some adjoining land and for building. The Home of Service appeals to the kind public for funds to meet the above wants which are felt very much by the workers, who after a hard day's work must recoup themselves by rest, study and meditation in the seclusion of their private apartments. This is a very important thing for the consideration of the well-wishers of the Home, as upon it depends, to a great extent, the efficient working of the Institution, the main pillars of which are its devoted workers who have a claim upon the generous public. Contributions to the building and General Funds will be gratefully acknowledged by the Asst. Secy., Ramakrishna Home of Service, Luxa, Benares City.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

PROFESSOR H. M. Percival of the Calcutta Presidency College has made a gift of his library of six thousand volumes to the Punjab University.

MR. Frederick Grubb, writing in the *Indian Review*, shows that the net revenue from intoxicating liquor in India has risen from £1,561,000 in 1874-5 to £6,717,000 in 1909-10.

SWAMI Trigunatita was lately on a short lecturing tour in Los Angeles, its Suburbs and Beaches. His lectures and classes aroused an unexpected interest. Several Vedanta centres have been organised in all of those places, and placed under the management of able students there.

RAJA Mohendra Pratap Singh of Hathras has made a gift of 26 Bighas of land at Brindavan, where the Gurukul of Farukhabad is about to be shifted. He had also made a gift of landed property amounting to six lacs of rupees, to the Industrial Institution, which he has opened at Brindavan, to which he has devoted his life and of which he is the Governor.

His Holiness Sri Sankaracharya of Sringeri declared a splendid building at Shankarpur, a part of Bangalore City, to be an institute of Sanskrit, where Mimamsa, Tarka, Vedanta, Kavya and other higher literatures are to be taught. On the occasion of the opening H. H. the Maharaja also was present. His Holiness said that the Math is intended to train itinerant preachers who would preach the sublimity of the Hindu religion and philosophy. It is the pious ambition of Mr. V. P. Madhava Row, C. I. E. to train devout men in the institute and send them out to spread Hinduism and its beautiful tenets.

THE total population of India according to the Provisional totals of the last Census (April 1911) is 315,001,099—an increase of 7 per cent. over the previous Census. The total British territory contributes 244,172,371 (5.5 per cent.) and the Native States and Agencies 70,828,728 (12.9 per cent.).

The largest increase in British territory is in the Central Provinces and Berar (16·3 per cent.). Burma follows closely with 14·9; then comes Eastern Bengal and Assam with 14·4, Madras with 8·3, Bombay with 6, and Bengal with 3·8 per cent. increase. The Punjab has recorded a decrease of 1·8 and the United Provinces, of 1 per cent.

THE Hon'ble Mr. W. C. Macpherson in his speech at the last St. Andrew's Dinner in Calcutta narrated the following legend of the patron Saint of Scotland:—"Tradition says that St. Andrew suffered martyrdom on this day nearly 1,900 years ago in the Province of Achaia in the time of the rule of the Emperor Vespasian, and that 300 years later his bones were taken by the monk, St. Rule—who is also known as St. Rule—to Scotland; and there on the coast of Fife he built a church to enshrine the relics. In the 9th century of our era, the legend goes that on the night before a battle in which the Picts and Scots fought the men of Northumbria, St. Andrew appeared to the Pictish King in a dream, and on the morrow, there appeared in the sky a great Cross. On that day the men of Scotland defeated the Northumbrians and in gratitude went barefoot to the kirk of St. Andrew and adopted this Cross as the national emblem. A white Cross on a blue ground has since been the banner of Scotland."

ON Dec. 7, Mr. Andrew Carnegie transferred to a board of trustees at a meeting in the rooms of the Carnegie Research Foundation in Washington \$10,000,000 in five per cent., the revenue of which is to be used "to hasten the abolition of international war" by arbitration, and establish a lasting world-peace. Senator Elihu Root is the President of the Trustees and representative of the United States. President Taft has consented to be the honorary President of the Foundation. The informal trust deed presented by Mr. Carnegie to the trustees includes the following passages:—

"Although we no longer eat our fellowmen nor torture prisoners, nor sack cities, killing their inhabitants, we still kill each other in war like barbarians. Only wild beasts are excusable for doing that in this, the twentieth century of the Christian era." In the course of a speech Mr.

Carnegie quoted the following from his address as President of the Peace Congress in New York, 1907: 'Honour is the most dishonoured word in our language. No man ever touched another man's honour; no nation ever dishonoured another nation; all honour's wounds are self-inflicted.'

FROM the report of a lecture on "A Pilgrimage to Hinglaj" delivered by Prof. E. Vredenburg of the Govt. of India Survey, at the Sahitya Sabha of Calcutta we cull the following interesting items:—

The Hindus staying at Mekran were not so rigid in their caste rules, with the result that Hinduism and Mahomedanism were living side by side in peace. In many parts there was also to be found a curious intermixture of the two religions. At a place called Hinglaj, the goddess dedicated in the Hindu temple is called Parvati. The actual shrine was situated in a broad cave, a natural excavation in the steep of the valley of the Hinglaj mountains. In this cave was a small building of dry bricks and plaster within which was the image of the Goddess. The first feature of great interest was to be found about twenty miles before the Hinglaj river was reached, and there were the mud volcanoes called Chandralcoops or the wells of Ramachandra. The summit of one of these hills was occupied by a pool of liquid mud and the portion nearest to the rim of the crater was quite liquid, in the midst of which there burst a large bubble of gas. The pilgrims would climb up the volcanoes and perform worship when they reached the summit by pouring coconut water into the mud, and wait for the appearance of a large bubble of gas, which signified to each pilgrim that the God Mahadev had given him permission to continue his pilgrimage. There was a third hill in the same neighbourhood which had a broad and flat summit and it was said that it remained inactive for a long time, but at the time the speaker visited it he found it to be once more active and the flat summit of it was now occupied by a large pool of mud, and in fact so large that it could be called a lake of mud. The country around the hills was very arid; nevertheless there were to be found here and there patches of bushes and grass, but the immediate neighbourhood of the volcanoes was bare, because the mud contained salt which prevented the growth of vegetation.

Prabuddha Bharata

इतिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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JUNE 1911

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SRI RAMAKRISHNA'S TEACHINGS

BOOK-LEARNING AND HIGHEST KNOWLEDGE.—II

BOOKS—Sacred Scriptures—all point the way to God. Once thou knowest the Way what is the use of books? Then the hour cometh for the culture of the Soul in solitary communion with God.

A person had received a letter from his village-home, in which he was asked to send certain things to his kinsmen. He was going to order the purchase of the things when, looking about for the letter, he found it was missing! He searched for a long time. His people also joined him in the search. At last the letter was found and he was delighted. He took it up eagerly and went through its contents, which ran as follow :—"Please to send five seers (ten pounds) of sweetmeats, 100 oranges and eight pieces of cloth." When he knew of the contents he threw the letter aside and set forth to get together the things wanted.

How long then doth one care for such a letter? So long as one knoweth not of its

contents. The next step is to put forth one's efforts to get the things desired.

Similarly the Sacred Books only tell us of the way leading to God, i. e., of the means for the realisation of God. The way being once known, the next step is to work one's way to the goal. Realisation is the goal.

WHAT is the use of mere book-learning? The Pandits (Sanskrit scholars) may be familiar with plenty of sacred texts and couplets. But what is the good of repeating them? One must realise in one's soul all that is spoken of in the Scriptures. Mere reading will not bring knowledge or salvation, so long as one is attached to the world, so long as one loves 'Woman and Gold' (i. e., carnality and worldliness).

PEOPLE talk of errors and superstitions and pride themselves upon book-learning. But the sincere devotee finds the Loving Lord ever ready to lend him a helping hand. It matters not that he had been for a time walking along a wrong path. The Lord knows what he wants and in the end fulfils the desire of his heart,

OCCASIONAL NOTES

THERE is a certain undertow to every human life wherein the keynote of that life is to be found. This keynote is expressed in conscious life as the prevailing quality or tendency. In some it may take the form of the ability not to take life seriously; in some it may manifest itself as the capacity to sound profundities of mind; in others, again, it may express itself as personal charm. Whatever it is, it surely represents great culture and momentous effort of the mind in the given direction of attainment. A man who has extreme personal charm must have cultivated those instincts, either physical or mental, that cause him to stand out among masses of his fellow-men as distinctively attractive.

Or if it takes on intellectual aspects one may be sure that the mind thus qualified has reached the full expression of its possibilities only after a tremendous period of close application. For even as the form of man has ascended an inconceivably long scale of evolution, so the mind of man has gone through even a vaster process of unfoldment.

Just as we have vastness of physical distance, so also and more especially do we have vastness of mental distance. As there are tremendous physical variations regarding size and power, so also there exist ponderous psychical variations by which the individuality of one person is separated by unthinkable differentiations from that of another.

For this reason, the undertow of human life, be it what it may, should be sounded by each. Each should study the prevailing faculty possessed by him, for by the extension of that faculty will true self-development and self-realisation come about. And in this personal examination a great guide is the opinion of others with reference to our possibilities. Their estimation and personal regard for us must be explained, for, knowing it, and the basis upon which it is founded, one can consciously direct the better and constantly better development of it.

If it is the ability on our part to survey and adjust, to their most proper results, situations that come under our observation and jurisdiction which is so admired, then, dissatisfied with any given development we may have reached along this line, it is well to further unfold those traits of mind that call forth and make judgment and discrimination. If it is personal charm that attracts, then we must attend to those qualities that make personal charm possible. With one it may be religious ideals, with another frankness of disposition; with one, again, it may be the precious quality of sympathy, with another, the developed tendency to sacrifice generously in great causes.

These mentioned qualities are only several of scores of traits that tend to leaven and make weightier the undertow of our being which, unbeknown to ourselves, makes for our greatness. For, the development of a faculty which at first requires conscious application, in time becomes, through numerous repetitions, an instinctive fact. The conscious process becomes in periods of repetition a habit whose processes are carried on with little attention of the conscious mind.

All greatness is really unconscious. All leading is really unconscious. The ways by which great men become great leaders is never understood, not even by themselves. This makes the romance and the poetry of life. It shrouds great souls in the mysteries of their own being, transforming them, as compared with the average man and woman, into veritable demi-gods. Aye—for all greatness, be it mental, emotional or spiritual or otherwise, comes as the direct result of having touched deeper profundities of that Self, which is the same, the one in all and which is, likewise, the source of all attraction and bliss. The charm of all great personality is the charm of the developed Self residing in it as its essence.

PAPERS ON EDUCATION.—III

BY THE SISTER NIVEDITA

EUR conception of education must have a soul. It must form a unity. It must take note of the child as a whole, as heart as well as mind, will as well as mind and heart. Unless we train the *feelings* and the *choice*, our man is not educated. He is only decked out in certain intellectual tricks that he has learnt, to perform. By these tricks he can earn his bread. He cannot appeal to the heart, or give life. He is not a man at all; he is a clever ape. Learning, in order to appear clever, or learning, in order to earn a livelihood,—not in order to become a man, to develop one's own manhood and manliness,—means running into this danger. Therefore, in every piece of information that is imparted to a child, we must convey an appeal to the heart. At every step in the ascent of knowledge, the child's own will must act. We must never *carry* the little one upwards and onwards; he must himself struggle to climb. Our care must be to put just so much difficulty in his way as to stimulate his will, just so little as to avoid discouragement. When, within and behind the knowledge gained, there stands *a man*, there stands *a mind*, then the task of instruction can be changed into one of self-education. The taught is now safe: he will teach himself. Every boy sent abroad is sent, on the understanding that he is in this sense developed. He is thrown into the moral ocean to battle for himself with the waves of difficulty and of temptation. We *assume* that he is a swimmer. But what have we done to ensure it?

There is one way, and one way only. It is, throughout the early years of education, to remember that there is nothing so important as the training of the *feelings*. To feel nobly, and to choose loftily and honestly, is a thousandfold more important to the develop-

ment of faculty than any other single aspect of the educational process. The lad in whom this power is really present and really dominant, will always do the best thing possible under any given circumstances. The boy in whom it is not present is liable to confusion of the will, and confusion may mean only error, or it may mean demoralisation.

Very few parents and teachers amongst us at present have thought much of the pre-eminent necessity and importance of this training of the heart. What is it then that we trust to, for our children, in a fashion so blind? We trust, more or less unconsciously, to the general action of home, family, religion, and country, on the conscience and the emotions. It is the immense moral genius of the Indian people as a whole that has really formed so many fine men out of the students of the past two or three generations. And it is the crucial importance of this element in the environment that makes the foreign educator so undesirable. Our own countryman, however unversed in educational theory, is likely to be in harmony with our highest emotional life. His chance words will touch the keys of spiritual motive, where the best-intentioned foreigner with all his efforts, is liable to fail. The man who could not deliberately awaken the great formative influences, may do so by accident, if he and we are sufficiently of one world. The chance is very small that a stranger will even dream of the need for doing so. It is almost true that the worst of ourselves is a better schoolmaster for us, than the best of another people.

Having once recognised the law, however, we are no longer at the mercy of circumstances. The home can see to it that the school builds up the child. Even an ignorant mother, by teaching her boy to love, and to

act on his love, can be the finest of educators. It is this that makes so many of our great men of to-day, attribute so much to their mothers. The old education of the girl, by the *brata*, is full of this appeal to the heart, as the only sound basis of education. But modern education, in its first inception, ignored this factor altogether, and thus produced faculty out of relation to its environment. Henceforth, the Indian people will not repeat this error. Henceforth they will understand—indeed they have understood for several years past—that even schooling has to justify itself to the conscience, of the schooled, by the great law of sacrifice, and that this law here is, the development of the child for the good, not of himself, but of *jan-desh-dharma* (जन-देश-धर्म) or, as the Western would phrase it, the development of the individual for the benefit of the environment. 'Why are you going to school?' says the mother to her little one, at the moment of parting. And the child answers, in some form or other, growing clearer and more eager with growing age and knowledge, 'That I may learn to be a man, AND HELP!' There is no fear of weakness and selfishness for one whose whole training has been formed round this nucleus.

This, the desire to serve, the longing to better conditions, to advance our fellows, to lift the whole, is the real religion of the present day. Everything else is doctrine, opinion, theory. Here is the fire of faith and action. Each day should begin with some conscious act of reference to it. A moment of silence, a hymn, a prayer, a salutation, any of these is ritual sufficient. It is not to the thing worshipped, but to ourselves, that our worship is important! Any symbol will do, or none. It is for this that our fathers have bidden us worship the water of the seven sacred rivers, or the earth of holy places, the footsteps of the Guru, or the name of the Mother. All these are but suggestions to the mind, of the *jan-desh-dharma* (जन-देश-धर्म), to which we dedi-

cate ourselves, whose service is the motive spring of all our struggles. "No man liveth to himself alone." In proportion as we realise this, can be the greatness of our living. In proportion as it is our motive, will be the reality of our education.

THOUGHTS ON FREEDOM.

UN there be freedom when the slave loves bondage? Aye, and can there be aught of conquest when the down-trodden fail to rise in courage and in strength? Can the traveller reach the summit without moving upward, step after weary step? Thus know, that the soul cannot conquer the web of dreams in life unless within its depths profound there burns the desire to be free, to arise and awake from all dreams whether they please or displease.

There is no hope for him who cannot pass through pain. No hope is there for him who cannot face the darker side of things with valiant soul. The purpose of the soul must loom ever before the vision of the devotee, and that purpose must never be lost sight of, whether in pain or in joy. And of these two, joy sooner blinds the vision and sooner deepens bondage.

There is no freedom for the weak, and weakness, know, rises often in the failure to strive, in the failure to attempt to be strong, for strength is his who truly wishes strength. Before the earnest purpose of the awakened will nothing can stand. No obstacle is difficult enough to defeat the conscious will, for the awakened, selfless will is allied with that force in nature and in life that man perceives as omnipotence.

Does the dreamer dream,—then it is for him to be rudely awakened by the force of his dream, for the nightmare of the dream of life is pain. And as the relief of nightmare of earthly night is the rude awakening, so in spiritual life relief and freedom of the soul from dreams come with the shock of pain that brings man to his consciousness of Self.

Latent within the soul are all the powers that be. This we have been told through all the ideals of humanity, through all its attempts of interpreting the Self in each soul as innately and inseparately related to the Greatest Conceivable Thing which mankind has designated by the word, God, or the Supreme Being.

SRI RAMAKRISHNA, HIS TOLERATION AND BHAKTI

[*A lecture delivered by Mr. S. Gopalaswami Aiyangar B. A., B. L., on the birthday anniversary of Sri Ramakrishna at Madras.*]

I.

WHEN I was requested to give an address on this occasion, I felt I should obey, however incompetent I was, the call of Swami Ramakrishnananda and demonstrate my sympathy towards the Ramakrishna Mission and its objects. I feel it an honour and a privilege to take part in to-day's proceedings held in memory of one of the greatest of modern saints.

Even a superficial student of the life and teachings of Sri Ramakrishna Paramahansa will be struck with his spirit of universal toleration towards all religions. Everybody knows that the higher Hinduism is much more cosmopolitan than any other religion, and that this principle of religious toleration and the view that there may be several roads to the same goal of God-realisation is nothing new to the Hindu religion.

Let us first take the teaching of Hindu religion regarding Divine Incarnations. अजायमानो बहुधा विजायते :—"Being unborn (the supreme God) manifests Himself in Incarnations in manifold ways," so runs the Vedic text. In the Bhagavad-Gita the Lord says, "I have had many incarnations hitherto." And again,

"Even though birthless and of nature imperishable and Lord of all beings, yet do I establish Myself in my own Prakriti and incarnate Myself out of My own free will."

"Whensoever and wheresoever, O Bhārata, virtue wanes and vice waxes, do I manifest Myself in incarnations. For protecting the virtuous and destroying and punishing the wicked and for firmly reinstalling Dharma, I manifest Myself in incarnations from age to age."

From these texts it will be rather strange if we should hold that there can be no Avatars outside India. Though the texts themselves may not lead to any such narrow interpretation, yet as a matter of fact they have not been commonly understood to mean that other religions also may have a divine origin. Guru Nanak seems to have taught the brotherhood of Mahomedanism and Hindu-

ism. But it was left to Bhagavan Ramakrishna Paramahansa to teach the doctrine of toleration and harmony of all world-religions by his sayings, conduct and example. In one of his colloquial sermons, if I may call them so, he spoke as follows to Keshab Chandra Sen and others :—

"Thus God Personal and God Impersonal are one and the same Substance. I call that Being the Absolute or Unconditioned when I cannot think of It as Active or as Creating, Preserving or Destroying. I call that Being Personal and possessed of Attributes when I think of It as Active, as Creating, Preserving, or Destroying, and under all possible aspects.

"The Being is the same; only the names are different under different aspects like the same substance expressed in different languages, such as Jal, Water, Páni, Vári, and Aqua. A tank may have four ghats (landing-places with steps). The Hindus drink at one Ghat, they call it Jal. The Mahomedans drink at another and they call it Páni. The English who drink at the third call it Water.

"God is one only, the names are different. Some call Him Allah, some God, some Brahman, others Kali, others again Rama, Hari, Jesus, Buddha."

"Every man should follow his own religion. A Christian should follow Christianity, a Mahomedan should follow Mahomedanism and so on. For the Hindus the Ancient Path, the path of the Aryan Rishis, is the best."

"People partition off their lands by means of boundaries, but no one can partition off the all-embracing sky overhead. The indivisible sky surrounds all and includes all. So common man in ignorance says, "My religion is the only one, and my religion is the best." But when his heart is illuminated by true knowledge, he knows that above all these wars of sects and sectarians, pre-sides the one indivisible, eternal, all-knowing bliss."

"As a mother, in nursing her sick children, gives rice and curry to one, and sago and arrowroot to another, and bread and butter to a third, so the

Lord has laid out different paths for different men suitable to their natures.

"A truly religious man should think that other religions also are paths leading to truth. We should always maintain an attitude of respect towards other religions.

"Remain always strong and steadfast in thy own faith; but eschew all bigotry and intolerance.

"Be not like the frog-in the well. The frog in the well knows nothing bigger and grander than its own well. So are all bigots: they do not see anything better than their own creeds."

Sri Ramakrishna Paramahansa not only taught the principle of toleration as above explained but he also realised the truth of his teaching and exemplified it by his own conduct. The following is an extract from Max Muller's *Life of the Saint* :—

"He practised in turn many other religions prevalent in India, even Mahommedanism, always arriving at an understanding of their highest purposes in an incredibly short time. Whenever he wished to learn and practise the doctrines of any faith, he always found a good and learned man of that faith coming to him and advising him how to do it. This is one out of the many wonderful things that happened in his life. They may be explained as happy coincidences which is much the same as to say they were wonderful and cannot be explained. At the time when he perceived the desire of practising and realising religion, he was sitting one day under a big banyan tree (called the Panchavati or the place of five banyans) to the north of the Temple. He found the place very secluded and fit for carrying out his religious practices without disturbance. He was thinking of building a little thatched hut in the place, when the tide came up the river and brought along with it all that was necessary to make a little hut—the bamboo, the sticks, the rope and all—and dropped them just a few yards off the place where he was sitting. He took the materials joyfully and with the help of the gardener built his little hut where he practised his Yoga.

"In the later days he was thinking of practising the tenets of Christianity. He had seen Jesus in a vision and for three days he could not think or speak of anything but Jesus and His Love. There was this peculiarity in all his visions—that he always saw them outside himself, but when they

vanished they seemed to have entered into him. This was true of Rama, of Siva, of Kali, of Krishna, of Jesus and of every other God or goddess or prophet.

"After all these visions and his realisations of different religions he came to the conclusion that all religions are true though each of them takes account of one aspect only of the Akhanda Sachchidananda, i. e., the undivided eternal Existence, Knowledge and Bliss. Each of these different religions seemed to him a way to arrive at that One."

We may treat this question of toleration in another aspect dealt with in the Hindu books. We know that the Karma Kānda of the Vedas teaches the worship of several Gods, such as the Sun, Indra, Varuna, and Agni, &c. Though the Upanishads proclaim the unity of the God-head and that He, the Supreme Brahman, alone is to be worshipped, meditated and realised, yet doubts seem to have arisen as to whether the words denoting Agni, Sun, Indra, in some places in the Upanishads, denote the specific deities or the Supreme Brahman. The author of the Vedānta Sūtras discusses these questions at length and establishes almost conclusively that the words such as Joytis (light), Indra, Agni, really denote the Supreme Being, whenever They are said to be the Supreme Cause of the Universe. This mode of reconciliation is fully explained and dealt with by the author of the Sūtras in Chapter I, Pāda I, sections 7 to 11. Even the words such as Prāna (vital breath), Akāsha or ether are interpreted to mean Supreme Brahman whenever these words denote the First Cause of the universe. That is to say, if qualities belonging to the Paramatman,—such as freedom from any evil whatsoever, freedom from bonds of Karma, mastery over all the universe, capability of realising one's own wishes, being the inner Self of all, being the sole cause of the sentient and nonsentient existence, being the true cause of the attainment of Immortality,—are ascribed to any entity or Being denoted by some word, though the said word ordinarily in common experience may denote some specific deity or principle, yet that word really refers to the Supreme God. Thus when special terms as ether and the like are used in sections setting forth the Creation and the Government of the Universe, they denote not the thing, sentient or nonsentient, the Supreme Paramatman.

The view above indicated does not in any way conflict with the existence of several Gods of the Hindu scriptures. It is also taught that the worship of the specific Gods ordained in the Vedas, has got a much higher meaning, if the said worship is performed without attachment to worldly result, but as worship of the Supreme. Such worship of the Gods really constitutes, if understood properly, the worship of the Internal Ruler or Antaryāmin and not the specific deities. The teaching of the Gita on this subject is contained in verses 20—23 of the VIIIth chapter, the substance of which may be explained freely as follows:— All worldly people indeed are impelled by natural inclinations, tendencies and desires on account of their past Karma. These desires rob them of their knowledge concerning Me, and in order to gain their desires they resort to lower deities. And observing such ritualistic rules and regulations as are laid down in the Shastras in order to propitiate such deities they place faith in them and worship them. Even those deities really constitute My body: though the worshippers are ignorant of this truth, yet whoso seeks to worship such deities who form My body or a portion of Myself, I grant him unwavering faith for that very worship. Knowing as I do that his faith is pinned to that which in fact constitutes a portion of My own body, I consider it as worship of Myself really, and it is Myself who grant the desires longed for by the worshippers. These deities being finite beings the fruit for such ignorant worshippers, will also be finite. But they who perform the very same acts of worship done by those ignorant men, with the knowledge that they are acts of My worship and do them *not for any mundane fruits but without attachment* and only for the sake of Me, the Internal Ruler of the whole Cosmos, will reach Me and will attain God-realisation and there will be no return for them to this Samsāra or rebirth.

On the analogy of the theory adopted in the Sutras with reference to the meaning of certain words in the Upanishads, and the theory adopted in the Gita as to the worship of the several inferior Gods in accordance with elaborate rituals and ceremonials prescribed in the Shastras and the theory of the Incarnations of the Supreme, already explained, it will not be difficult to understand the unity of all the various systems of the world-religions.

One system may be a quicker method than another and may be much more well-developed than another, but there is no reason whatever for any antagonism at all between the different religions. We should pay less attention to external symbols, unessential rituals and ceremonials, and attach greater importance to the teachings regarding the inner spiritual Life, meditation on God and His attributes, direct method of God-realisation and service to humanity as the mode of worshipping the Supreme. Bhagavan Ramakrishna Paramahansa teaches as follows:—

“Dispute not. As you rest firmly on your own faith and opinion, allow others also the equal liberty to stand by their own faiths and opinions. By mere disputation you will not succeed in convincing another of his error. When the Grace of God descends on him, each one will understand his own mistakes.

“People of this age care for the essence of everything. They will accept the essentials of every religion and not its non-essentials (that is, the rituals, ceremonials, dogmas and creeds).”

This truth as to the unity of all religions seems to have been perceived by St. Paul though no prominence is given to this portion of his teaching by the Christian Church. A sermon was delivered by Dr. Miller, more than 20 years ago, under the heading ‘A Neglected Apostolic Thought.’ The sermon is based on the verse in the Acts of the Apostles, which says, God “Made of one, Every Nation of Men for to dwell on all the face of the Earth, Having determined their appointed seasons, and the Bounds of their Habitation, That they should seek God if haply they might feel after Him and find Him.” Let me read to you the following extract from his sermon:—

“Those outside the pale of Christendom are as really under the care of the Almighty Father as those who are within that pale. He has made, of one, every Nation of men. From Him the source of Being each equally proceeds. Over each, whether it be Jew or Gentile, whether Christian or heathen, He equally rules. For each it is He that has appointed seasons and the bounds of its habitation. Each he has placed under the influences which have made it what it is. And the object with which each has been subjected to the influences which have moulded it, is in every case the same. It is

that they may seek after God—may grope for Him—if so be they may find Him. Grant that for wise and holy ends—ends mainly inscrutable to us in our present state—one has had more light to help that search than another, yet fundamentally there is no difference. God is equally near to all and is waiting to be found by all.

“Now this great truth, the nearness of God to all men, the truth that the place of birth of all men with all the consequences as to custom and belief and character entailed by it, is in some true and important sense the appointment of God in His all-watchful Love—this truth which determined the whole tone and form of Paul’s speech at Athens, is a truth which I can hardly suppose that any Christian will expressly deny.

“It is too emphatically the spirit of the Master as well as the express teaching of the apostle who laboured most abundantly of all, to be contradicted by one who has any reverence for either. But it is one thing for a truth to be passively accepted and quite another to have it so wrought into the texture of the mind that it moulds a man’s activity and shines through his habitual forms of speech. This great truth is not disavowed among us but it is neglected. It is forgotten. It has not that effect upon the inward life and feeling of the Church, or upon us through whom the church’s life is brought to bear on heathendom, which it had in the case of Paul.”

If the ordinary Christian Missionary have something of this spirit of St. Paul above referred to, it would promote very much the good feeling between the Christians and the Hindus, and the ordinary Christian missionaries would not be so anxious to make conversions and augment the number of nominal Christians.

Again if this spirit of toleration be understood and practised by the Hindus and Mahomedans, the Hindu-Mahomedan problem can be very easily solved. Again we know that we are divided into many religious sects among ourselves. The petty wranglings that are going on amongst them, and the silly discussions even among learned Pundits as to the unessential ceremonials and symbols, the sectarian quarrels that exist among the Vaishnavites of South India, the unnecessary and wasteful litigation respecting these quarrels which is supported sometimes even by respectable per-

sons who ought to know better, and the perjury and forgery with which each sect supports its claim, constitute a grave hindrance to our progress. These Vaishnavite disputes have made the more important Vishnu temples the hotbed of intrigue and corruption, and their administration is becoming more and more demoralised. The existence of these disputes is one of the chief causes for the temples not being very popular with the impartial, truly religious and sincerely devoted members of the community, even if they happen to be orthodox. It is absolutely necessary that our Hindu sects should realise that toleration is an all-important principle of Hinduism, and it is the duty of every educated man to show his toleration by his example and conduct and try to do his utmost in checking intolerance and bigotry.

A BURNING LAMP

Oh lustrous Lamp ! ‘Th’ illuminer of dark !
That nightly rules many a shining spark,
Thou daub’st the house with modest light of thine,
As he at day the Earth and tracts marine.
Thou look’st a little homely sun of night,
A part cut off that mighty orb of light.
Surpassest thou the dazzling king of day,
For blindest thou no gazer of thy ray.
A disk of molten silver, the Queen of night,
Though full in face, envies thy distinct light.
The twinkling stars, specks in the gray blue deep,
With thee to vie, in vain persist to peep.
Thou conqueror of heavens ! Thou eye of night !
Nor sun nor moon with thee could try their might.
The one in grief drowns himself in the sea ;
The other wanes till her no one can see.
Thy hue excels the grayish dawn and eve,
Renowned orbs, of fame dost thou bereave.
The sun and moon from morn to night revolve,
But ever dost thou higher problems solve.
Alas ! deservest thou no more renown,
A puff of wind hast all thy glory blown.
So, is transient, life, a burning lamp,
Illumining the temporary camp
Of this body, the seat of ‘ternal soul.
Suffice, to shatter all, this mighty whole,
A puff of wind, issues from Lips Supreme
And makes our life a pleasant-painful dream.

—J. G. DUBAY.

IN MEMORIAM TO SWAMI VIVEKANANDA

[A paper read by Mr. Henry J. Van Haagen at Swamiji's birthday celebration by the Vedanta Society of New York.]

WHEN a man steps from darkness into a very bright light his eyes are dazzled for a while and refuse to work properly for the moment. And when we are asked to speak and describe that great joy which lights our very soul, our answer would be as it were but a mere groping in the darkness for words. One may perceive and feel most perfect joy, yet not be able to describe it. It is with such feeling that my thoughts wander back to the great impressions of my life, which I can never forget. Although a number of years have passed, these events live in my memory as if they had occurred but yesterday.

I well remember my first meeting with the Swami Vivekananda, that great teacher whose nativity we are commemorating this evening. Though filled with prejudice by my friends, I went to one of the Swami's classes, not so much to hear his lecture as to see for the first time a native of India, the land which I had learned to love through reading the Bhagavad-Gita, the Song Celestial. I was seated in the class-room waiting for the Swami's appearance when soon a man came in,—one whose walk expressed dignity and whose general bearing showed majesty, like one who owns everything and desires nothing. After a short observation I also saw that he was a very superior man, and withal, one who quickly disclosed a most lovable character. Now I became anxious to hear the words he would speak, and after I had done so but a few minutes I firmly resolved to be a regular attendant at all his lectures and classes. That prejudice which was so strong within me when I entered, now seemed to be driven away by his profound knowledge and charming magnetism. It would be too long to describe the great treats that followed. As wholesome food satisfies the hungry and fresh water quenches the thirsty, so my longing for truth was satisfied through the teaching of this wonderful man. And to this very day I have found nothing that gives a better answer and a clearer explanation to the various vital questions which arise in a man's mind than the Vedanta philosophy so ably taught by the Swami Vivekananda.

Not only were his words in class-room and lecture-room those of instructive value, but also his conversations, while walking on the street or through Central Park, always conveyed the one message. Many of our interesting little talks I can readily call to mind; for instance, on one occasion I expressed my regret to the Swami that his sublime teachings had no larger following, and his wise and fitting answer was: "I could have thousands more at my lectures if I wanted them. It is the sincere student who will help to make this work a success and not merely the large audiences. If I succeed in my whole life to help one man to reach freedom I shall feel that my labours have not been in vain, but quite successful." This remark filled me with the desire to be one of his students.

The strong impression which this lovable teacher always gave to his students was that of causing them to feel that they alone, while with him, had his whole attention and sympathy. Always willing to devote his entire attention to heeding his students' most humble wants and queries, he by this most pleasing attitude, made them most enthusiastic and faithful disciples. This created that enduring bond of love between teacher and disciple which is so necessary for any teacher's real success. And how glorious was his success! To-day almost every intelligent person is more or less familiar with the literature which like a flower blossomed out of his work. And many are those,—the professor, clergyman and layman alike—who have been influenced to the better through acquaintance with these literary gems.

His teaching bore to us the peace of mind of the Aryan Rishis of which we are so much in need. It is but recently that an American scientist pointed out how our fashionable and business life is a continuous nerve storm,—a literal hurrying to the grave, speeding along every lifeway, exhausting energy, and inviting premature nervous and mental ruin. Through the strong desire for wealth and sense-gratification the nerve energy is exceedingly overtaxed and no remedy is sought to restore it. What better cure for this evil could be conceived

than the living of that life which the Vedanta philosophy teaches? Not the excessive nervous rushing hither and thither, nor inactive dullness, but "Satva"—equipoise and tranquillity—is what is offered by the Vedanta, and this only can bring back to us the calm which Western nations have long lost.

In his teachings the Swami has admonished us not to direct the war-spirit in us to win the greatest victories, to the slaying of our fellowman in anger and hatred when he differs from us, but to the transmuting of this energy into a strict practice of self-control. And what better teaching can a man spread than one which contains such original thoughts as:—"He conquers all who conquers self; know this and never yield," or "In books and temples vain thy search. Thine only is the hand that holds the rope that drags thee on. Then cease lament, let go thy hold."

And now, though he has gone into the great Peace beyond, because his work was finished, he still lives in our memory and in his work, as he also lives in the message which he brought to us. He has done his duty as a great, good and true teacher and gave us the means, *That we may know the Truth*; but that is only one part, the other, without which all is in vain, is our duty, *That we may live the Truth*, and increased knowledge brings this additional duty with it. For that purpose, to help and assist us to better live the truth, Vedanta Societies have been formed, classes and lectures are being held, and his Brother-Swamis and Sannyasin disciples have come to our shores. However mighty a nation we may be, he did not seek us for anything but for giving Truth and Wisdom, of which we are surely in need. Let us, by living the Truth of Vedanta, prove that this great Master has not brought his wonderful message in vain to us.

WHAT IS THE WORLD?

What is the World? tell, worldling, if thou know it.
If it be good, why do all ills overflow it?

If it be bad, why dost thou like it so?

If it be sweet, how comes it bitter then?

If it be bitter, what bewitcheth men?

If it be friend, why kills it, as a foe,
Vain-minded men that over-love and lust it?

If it be foe, fondling, how dar'st thou trust it?

JOSHUA SYLVESTER.

MONASTICISM IN INDIA

[*From a letter written by a Western Disciple in the East to a Fellow-Disciple in the West.*]

IT is February,—but the weather is a revelation in this part of the world. Amethyst skies and glowing suns. The rising and the setting of the days are perfect and with it all,—it is India, Orient of the Orient.

I find myself entering into a new mood of life. All the old ways have changed so that my self doubts itself. I have entered a new world where everything is opposed to my previous experience and where life is lived in new ways.

This is the land of ancient religions and ancient civilisations. Here are the ruins historic of centuries lost in the mists and myths of an unthinkable past. Here the usages, prevailing in times lost to human memory, still continue and here the same ideals mould the life of man as they did immemorial periods ago.

Temples upon whose surface the sun has risen and set thousands upon thousands of times still stand in strength and beauty,—tokens, great and glorious of by-gone life and thought. Here the Ancient Soul of things lives on and on, remaining undisturbed amidst the rude shocks of time and conquest.

In my short stay I have seen much and experienced more. What most interests me, however, is not the relics of the past, not the ruined grandeurs of an ancient day, but the living Sentiency that has dwelt for countless generations in this land,—a changeless, vast, undying Sentiency that is the Deathless Life of Humanity Itself.

I belong to that class of observers who revel in the colour of the living expression. The exquisitely and classically draped bronzed figures that move silently along ancient lanes,—these are my feast. The expressionless face mirroring fathomless depths of The Soul Oriental interests me. Though expressionless, for the most, I have seen it tense with tremendous emotion. Everything is spontaneous here. It is that spontaneity with which I am concerned, and yet one also finds here an indifference to life based upon the greatest

ideals of the human soul. There is in this land a deep throbbing of a life, venerable with inestimable age.

The whole air thrills with a religious consciousness which is more than religion, for it is life. In the morning, there passes by my place, in the early hours, a beggar monk, tolling a bell and singing a song that gives the listener the keynote of his life. Among the words chanted, these stand out in ponderous significance: "I am one who renounces." This man is not a beggar. The fact that he begs is quite incidental, for what he receives in thirty days amounts to as many annas. The purport of his life is renunciation which means, in India, the silencing of all desire.

It must be understood, however, that such a beggar monk—and there are thousands like him here—resembles in no way the Western type of vagabond. Here the beggar is the educator. His song is full of the nation's ideals, full of the spirit and the history of the Indian race. The monk, here, is much like the mediæval minstrel, except that the theme of the Indian minstrel is always religion. And this religion is the religion of the Vedanta philosophy and of the manly teachings of the great Indian Incarnation, Krishna, who among the Indian peoples, is much more than what Jesus, the Christ, is with the peoples of the West. For as the former differed from the latter in character and in career, so does the teaching of the one differ from that of the other. The doctrine of the Christ was ethical; the doctrines of Krishna were not alone ethical, but national; they were not alone morality-inspiring but alive with that prodigious spiritual force that makes with regard to spiritual things a matter of knowledge that which with us is a matter of belief. Above all, it inculcates the spirit of strength and manliness. Those who have familiarized themselves with the Bhagavad-Gita and the Upanishads know this.

Thus the monk begs and educates at one and the same time and also preserves, through the fulness of his personality, the treasures of the race's spiritual lore. The monk is loved here and welcomed, and so when he passes through the streets, ringing his bell as in some instances, or calling "Narayana, Narayana"—which means "In the name of the Lord,—In the name of the Lord,"—in

others, the doors of the houses open, here and there, and men and women and children, with devotion in their hearts and with the name of the Lord on their lips, invite the monk to partake of their food and bless them with his presence and his teaching.

The monk does not only teach sacred lore in India, but is the veritable representation, the personal embodiment of it. The ideal of spiritual effort in India is the realisation and the consciousness of the ideal believed in. So, the monk, in the Indian mind, lives in a larger sphere, and represents, to the race, a spiritual life and knowledge far higher than that we demand of the monk in the world and thought of the West. In the Orient religion is not based on theology, but on life; not on belief, but realisation; not on a mere intellectual apprehension, but upon spiritual experience.

I have met several monks, distinctly regarded as embodying the spiritual ideal here. They were men of silence and weighty thought, men to whom the name of the Lord was more than their own name; men, striving to become unconscious of the burden of physical life with its numerous demands.

As in the West, the monk renounces personal associations and takes on a name other than that with which he was born. It is a name describing some attribute of deity, or attributes of those who have realised the divine life in this world. Such names are Vivekananda,—Ananda, meaning bliss, and Viveka signifying that discrimination by which one consciously understands the secondary and relative relation of worldly values as compared with the supreme importance of those ideals that, realised, draw man to God. Other names are Amritananda, or bliss in the consciousness of immortality; Paramananda, or bliss in the Supreme Lord; Bodhananda, or bliss in the realisations of a spiritual mind.

The monks are clothed quite differently according to their rank and according to their order, most of them wearing the yellow cloth called "gerua". There are those, however, who wear but a narrow loin cloth; this, because they have abandoned the idea of the body even to that point where they refuse to sleep in-doors in the coldest weather, accept food only when offered to them, or keep vows of silence taken for years at a time. Sometimes their foreheads are marked with the

symbols standing for their respective ideal of Godhead. Sometimes their entire body is covered with ashes. In most cases their heads are shaven as well as their faces. Others wear their hair long until it is matted. This condition apparently tending towards uncleanness is curbed by the daily ablutions the monk takes in the sacred rivers and by cleansing himself with oils and earths.

I have seen monks lying under the glaring sun in the streets, lost in thought or else overcome with fatigue brought on by long marches over Indian soil. Most of these monks have had experience after experience and have visited every province, city, place of pilgrimage and temple from the southernmost to the northernmost, from the most western to the most eastern point. Thus they acquire an enormous fund of education, both as respects the geography as well as the history, customs and ideals of their country. This education they impart to anyone who cares to heed and they impart it freely, believing that education should be given costless to the ambitious mind.

For the most the monk travels alone. It is freedom, social as well as religious, that he desires. He holds institutions in respect, but at the same time desires freedom from the binding conditions and the gallsome limitations that, in so many cases, hamper the individualism to which the monk aspires,—for the ideal of the monk is individualism, refined to the uttermost in character and in ideal, an individualism that while realising all the depths and possibilities of personality, yet bases itself on selflessness and touches in no way the happiness and freedom of another.

Of course there are many monasteries in India, particularly in the Himalayan regions, where the wandering monk loves to roam and which are sacred to the God of Monks, Shiva Mahadeva, about whose personality great myths, teaching massive spiritual facts, have been woven. He dwells on Himalayan heights above the din and clamour of the world, sitting in meditation, whose topic is the life of God. These monasteries are very old, many of them dating back to the eighth and ninth centuries of our era, and even to times previous to our era.

There is romance and purpose, greatness and true monastic spirit with the Eastern monk. Yes,

and if we trace the course of monastic spirit in Western religious life we find that in the beginning there was such similarity between the Christian monk of the Thebaid and the solitary Indian monk. At all events the same ideal stands in the background and the difference lies possibly in the more emphatic observance and in the more ascetic spirit of Indian monasticism.

Be these things as they may, India is romantic in form and in thought largely because of the Indian monk, and he exercises no mean influence upon the life and culture of the masses. He is their ideal and their idol, their hope and their consolation personified, their priest and their teacher, their mediator with God, not because of any priestly ordination, but by right of effort and realisation God-wards.

—F. J. ALEXANDER.

THE SECRET OF SUCCESS

When lotus blossoms ope,
The bees unbidd'n appear;
When hearts do yearn for Light,
The Guru's voice we hear.

When clouds come thick and fast
And nothing does avail,
Must we lose heart, downcast,
And weep because we fail?

A spider taught King Bruce
That no attempt is vain:
To man success accrues
Who tries and tries again.

The purity of soul's
The first thing that we need
To steer across the world's
Temptation, lust and greed.

When winter's chill is gone
The charms of spring allure;
Darkest nights end in dawn,
Bringing our sorrows cure.

What wonders patience works!
Awake, your gloom forsake,
A prophet in you lurks,
Arise and courage take.

BRAHMACHARI N.

ATMOPANISHAT

(Continued from page 88)

षट्कणिका श्यामाकतयंडुलो वाजाग्रतसहस्रविकल्पनादिभिर्न क्षय्यते नोपलभ्यते ।
न जायते म्रियते न शुष्यते न दहति न कम्पते न भिद्यते न च्छिद्यते निर्गुणः
साक्षी भूतः । शुद्धो निरवयवात्मा केवलः सूक्ष्मो निष्कलो निरञ्जनो निरभिमानः
शब्दस्पर्शरसरूपगन्धवर्जितो निर्विकल्पो निराकाङ्क्षः सर्वव्यापी सोऽचिन्त्योऽवर्त्यश्च
पुनात्यशुभान्यपूतानि निष्क्रियः संस्कारो नास्ति संस्कारो नास्त्येष परमात्मा
पुरुषो नाम ॥ ३ ॥

इत्यथर्ववेद आत्मोपनिषत्समाप्ता ॥

He is like the banyan seed (*i*), or like the *Shyāmdkā* grain (*j*); conceived of being as subtle as a hundred-thousandth fraction of the point of a hair, and so forth, He cannot be grasped or perceived (*k*). He is not born, He does not die; He is neither dried up, nor burnt, nor shaken, nor pierced, nor severed (*l*); He is beyond all qualities (*m*), the Witness, eternal. Pure (*n*), of the essence of the indivisible (*o*), one-only, subtle, without components, without taint (*p*), without egoism (*q*), devoid of sound, touch, taste, sight and smell (*r*), devoid of doubt (*s*), without expectation (*t*); He is all-pervading (*u*), unthinkable, indescribable (*v*); He purifies the unclean and the defiled (*w*); He is without action; He has no *Samskāras*, He has no *Samskāras* (*x*),—He is the Purusha who is called the Paramatman.

Here ends the *Atmopanishad* contained in the *Atharva Veda*.

(*i*) *Like the banyan seed*: Just as this tiny seed brings forth the huge tree, so from the most subtle Atman emanates the whole universe.

(*j*) *Or like the Shyāmdkā grain*: Which, though very small, shoots forth long stems. The analogy with the Atman is the same as the above.

(*k*) *Grasped or perceived*: Grasped by the external organs and perceived by the internal organs.

(*l*) *He is not born.....nor severed*: By all these negations, every possible action in Him or upon Him is denied,—hence He experiences no sorrow.

(*m*) *Beyond all qualities*: by this every limiting adjunct is denied of Him.

(*n*) *Pure*—by nature, hence devoid of inborn impurity.

(*o*) *Indivisible*—hence devoid of all diversity within Himself.

(*p*) *Without taint*: devoid of acquired impurity.

(*q*) *Without egoism*: devoid of all defects arising from *Ahamkāra*.

(*r*) *Devoid of sound.....smell*: Without defects arising from the functions of the external organs.

(*s*) *Doubt*: the defect of the *Manas*.

(*t*) *Without expectation*: Devoid of all defects of the *Buddhi*, such as hoping &c.

(*u*) *All-pervading*—Being subtler than the subtlest and greater than the greatest, He pervades everything by His own majesty, and cannot be measured by any means.

(*v*) *Unthinkable, indescribable*: All thought is a limitation. How can Atman, the one eternal Subject, be made the object of thought?

Indescribable—for the same reason.

(*w*) *The unclean*—by birth, such as the *Chandālas* &c. *The defiled*—by sin.

(*x*) *He has no Samskāras*—*Samskāras* being the impressions of works done previously are impossible in the Absolute Atman. The repetition marks the close of the discourse.

AMRITABINDUPANISHAT

Of the five Bindu Upanishads embodied in the Atharva Veda the Amritabindu occupies a very important place, sufficiently justifying its title—which literally means ‘a drop of nectar’—by its felicitous combination of a loftiness of sentiment with a directness of expression. Thus, though it is small in bulk, it is nevertheless a drop from the fountain of Eternal Life itself, potent to cure the manifold ills of Samsâra, or endless rotation of birth and death.

The five Bindu Upanishads spoken above are, the Nadabindu, Brahmabindu, Amritabindu, Dhyana-bindu, and the Tejabinidu. The texts of the Brahmabindu and the Amritabindu Upanishads are virtually the same, with slight alterations in the wording here and there.

Taking into consideration the subjectivity of our experience of the outside world, the Amritabindu Upanishad inculcates, first, the control of the mind in the shape of desirelessness for sense-objects, as the most effective way to the attainment of liberation and the realisation of the One who is Knowledge and Bliss absolute. Then it sets forth in an easy and convincing way the real nature of the soul and the realisation of the highest truth which leads to unity. Thus the central theme of all the Upanishads, viz., that the Jiva and Brahman are eternally one, and that all duality is a mere superimposition due to ignorance—finds a clear and forceful emphasis in these terse, epigrammatic verses.

ॐ मद्रं कर्णेभिः ० । ॐ स्वस्ति न ॥ ० ।

ॐ शान्तिः शान्तिः शान्तिः ।

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ॥

अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ॥१॥

मन एव मनुष्याणां कारणा बन्धमोक्षयोः ॥

बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥२॥

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ॥

अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ॥३॥

निरस्तविषयासङ्गं संनिख्यं मनो हृदि ॥

यदाऽयात्यात्मनो भावं तदा तत्परमं पदम् ॥४॥

Om! O Devas, may we hear with our ears what is auspicious;.....Om! Peace! Peace! Peace! (The same *Sântipâtha* as in page 14, Jan. P. B.).

1. The mind is chiefly spoken of as of two kinds (a)—pure (b) and impure. The impure mind is that which is possessed of desire (c), and the pure is that which is devoid of desire.

2. It is indeed the mind that is the cause

1. (a) *Two kinds*—Though the mind has various other states, such as, mixed, insane &c., two are especially pointed out here.

(b) *Pure*—Purified by countless good deeds in past incarnations as well as by practices of self-control in this.

(c) *Which.....desire*: which is entirely dominated by the resolve of gaining the full measure of enjoyment from all sense-objects.

of men's bondage and liberation (a). The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it is held to be fit for liberation.

3. Since liberation is predicated of the mind devoid of desire for sense-objects (a), therefore the mind should always be made free of such desire by the seeker after liberation.

4. When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart (a) and thus realises its own essence (b), then that Supreme State (is gained).

2. (a) *Liberation*—The manifestation of the Self as Existence-Knowledge-Bliss Absolute, after the removal of Ignorance.


3. (a) *Devoid.....objects*: Hence, a mere witness of things seen and perceived.

4. (a) *Heart*—The seat of pure consciousness.

(b) *Its own essence*: The consciousness of the oneness of the individual soul with the Universal Soul, as “I am He.”

. To be continued)

SRI EKNATH OF PAITHAN

 F those apostles who paved the way by their teachings of Bhakti for the religious upheaval which preceded the rise of the Mahratta power in India, the name of Eknath, the Saint-Poet of Paithan, (in the Nizam's territory), occupies a prominent place. The religious upheaval meant a reform in the ways of life of the people. It placed before the Hindus in a clear and yet simple form, the ideals of life which were cherished by them from time immemorial.

Eknath was descended from a family which was noted for its godliness. His great-grandfather, Bhanudas, was a devotee of the Sun-god and is said to have had a vision of the deity at the early age of ten years. Krishnarai was then a powerful Hindu ruler at Vijayanagar or Anagondi on the banks of the Tungabhadra. He visited Pandharpur and took away the images of Sri Vithoba to his own city. Bhanudas, who was a Varkari of Pandharpur, took it upon himself to bring back the images to their old place. In the dead of night he went to the temple at Anagondi, and lo ! the locks and bolts gave way before him, and Sri Vithoba gave him His necklace as a symbol of His propitiation. Bhanudas rejoiced at it and went away. The next morning the royal priests found the necklace missing, and it was found in Bhanudas's possession. He was ordered to be punished at the stake, but as he was taken to it, the wooden stake blossomed into foliage, so the story goes, and the King Krishnarai, feeling that Bhanudas was a great devotee, felt remorse and himself sent the images to Pandharpur. The images of Sri Vithoba and Rakhmai which are to-day at Pandharpur worshipped by lakhs of devotees, are those very ones which were brought and installed by Bhanudas from Anagondi.

From such a lover and devotee of Vithoba, Eknath was descended. Eknath was born in 1528 (Saka 1450) at Paithan which was well-known as a seat of learning and was reckoned as the Southern Benares. The child was father of the man, especially in the case of Eknath. The child Eknath would in retirement set up a stone as an image of God, worship it with flowers and dance before it in ecstasy. His thread ceremony was performed

in the sixth year of his age. From that time Eknath studied the Puranas and other Sanskrit works. His intellect was extraordinary and he would often ask his teachers a thousand and one odd questions. As he heard the tales of Prahlad, Dhruva, and other child-Bhaktas, Eknath's soul fondly longed for the attainment of Divine Bliss. One night, when he was about twelve years old, and was musing on the Lord, mysterious words fell on his ears telling him that Janardanpant, a great religious devotee of Devgad, would satisfy the cravings of his soul.

At these words, Eknath straightway left his home and went to Devgad to be trained by Janardanpant. Eknath served his *guru* like a true pupil. His *guru*, who was a Bhakta of a very high order, was satisfied at the conduct of his pupil and gave him the spiritual insight necessary. Eknath worshipped with great devotion the God Dattatreya, the deity of his *guru*, and within a short time was blessed with a vision. Afterwards Janardanpant asked his pupil to meditate upon Sri Krishna. Eknath performed this Tapas (discipline) and after experiencing the Absolute State, returned to his *guru*. Eknath was then asked to go on a pilgrimage to various holy places. He spent nearly three years in pilgrimage and visited almost all the noted Tirthas in India. He returned to his native place, Paithan, after twelve years of spiritual study and pilgrimage. Eknath had lost his parents soon after his birth, and the only elder relations left to him were his aged grandfather and grandmother, who were grieved at the disappearance of their loving grandson and made inquiries at Devgad of Janardanpant, Eknath's *guru*, who gave them a letter asking Eknath to stay at Paithan with his aged grandparents, and to marry and live as a Grihastha.

One fine evening the aged grandparents and their grandson met at Paithan and greeted one another. Eknath was shown his *guru's* letter, and a true Shishya as he was, he obeyed his master's wishes without demur and resolved to build his residence on the very spot on which he got the letter and met his aged grandparents. A small hut was soon after built, and it grew into a large Wada (mansion); and even to-day may be seen at Paithan the relics of this edifice. Soon afterwards Eknath was married to a daughter of a respectable family from Bijapur, and lived the life of a true Grihastha. His wife,

Girijabai, was worthy of her husband, and ministered not only to his domestic but also spiritual comforts. Besides performing his religious observances, Eknath spent a great part of his daily duties in Puran-reading and Kirtan, the two old ways of imparting knowledge to the people. In his later life Eknath went to Benares where he completed his large work known as "Eknathi Bhagavat," being a commentary in Marathi verses on the eleventh Skandha of Srimad-Bhagavata. Its date of completion is given by the author himself as being the 15th day of the bright half of Kartika in the Saka year 1495 (about 1573 A. D.).

It is said that the Pandits of Benares, being angry with Eknath for unfolding the treasures of Sanskrit works like the Bhagavata to the ignorant masses by his Marathi commentaries, threw his work into the river Ganges, which instead of drowning it, held it up on the surface. At this the Pandits were dismayed, repented of their conduct, and then accepted Eknath's Bhagavat as a work of high order and divine inspiration. After winning laurels at Benares, Eknath returned to Paithan. A few years afterwards he went on a pilgrimage to Pandharpur with a large following. Soon afterwards he went to Alandi (a village near Poona) where Jnaneshvar, the author of "Jnaneshvari" the well-known work on the Bhagavad-Gita, had died. In the next year (about 1584) Eknath finished the work of collating the "Jnaneshvari" which he had taken up. The other works of Eknath are "Bhavartha-Ramayana," "Rukmini-Svayamvar" and "Chatushloki-Bhagavat," besides numerous Abhangas. The extent of his literary work may be gauged from the fact that the verses of his works amount to 65,000, and the Abhangas number about 5,000. Eknath had several children. His son Haripant was noted as a Pandit. And his grandson was Mukteshvar, the renowned Marathi poet. Eknath spent his life in elevating the lives of his fellow-beings till the year 1598 in which he died.

Eknath is one of the founders of the peculiar religious sect in the Maharashtra, known as the "Varkari Panth." The names of its originators as given in a popular Marathi couplet are Nivriti, Jnanadev, Sopan, Muktabai, Eknath, Namdev and Tukaram. Pandharpur, Alandi, Dehu, Paithan and Trimbak (near Nasik) are the places held most

sacred by the Varkaris. The Varkari Panth is a branch of the Bhagavat or Bhakti Sampradaya (sect). The two important works that form the basis of this sect are the Bhagavad-Gita and the Bhagavat. In the days of the religious upheaval in the Maharashtra, Jnaneshvar unlocked the treasures of the Bhagavad-Gita to the masses by means of his commentary in Mahratti, "Jnaneshwari," a work which must rank very high both for its spiritual value and its superb poetic excellence. The eleventh Skandha of Sri Bhagavat which contains the pith and marrow of the Bhakti Yoga, was presented in its Mahratti garb to the masses by Eknath. Tukaram's Abhangas form a rare work of popular religious teaching in themselves. These saint-poets of the Bhakti-school created a tremendous spiritual force in the Maharashtra which has taken possession of the people for the last four hundred years. Even to-day the Varkari Panth counts within its fold hundreds of thousands of followers, of various castes, high and low, Brāhman and Sudra. On the Ashadhi and Kartika Ekadashi days may be seen at Pandharpur, the Benares of the Varkaris, lakhs of people of this faith assembled in devotion to perform their annual pilgrimages.

Towards this tremendous spiritual force, Eknath contributed not a little. By living a perfect family life, he has shown that true Vairāgyam and Samsāra are not discordant, but that the essence lies only in living unattached. Eknath had no large family estate, but his house was always open to the poor and the needy, the sick and the maimed, the devotee as well as the sinner. Eknath always conquered evil by love, and there are many anecdotes about him which illustrate his tolerance, kindness, and love for all. He had an unflinching faith in God, and never cared for the how and wherefore of his family affairs. He used to say, take hold of God, the true treasure, and the pounds, pennies and farthings of this world will take care of themselves. Eknath was a Bhakta of a very high order, and a true teacher of men. The first half of his life was spent in spiritual study, in gaining the knowledge of the Absolute; and in the second half of his life Eknath made use of that knowledge to show how an unattached life could be lived and spent in a purely disinterested way, solely for the good of his fellow-beings.

—Adapted from the *Mahratta*, March 19, 1911.

REVIEWS

Sri Chaitanya Charitam (in Hindi). By Sri Madan Mohan Goswami. Distributed free by the author from the Bhakti Sadan, Brindavan. Size $8\frac{1}{2}'' \times 5\frac{1}{2}''$. Pp. 62.

The want of a life of Sri Chaitanya written in Hindi, was always acutely felt by His devoted followers of Northern India, who could not read the many excellent works published in Bengali on the subject. Hence we are very glad to see this short but interesting account of the life of the great Prophet of Nadia, brought out in Hindi by one of His devout followers belonging to the venerable Goswami family of Brindavan. The author made an extensive study of the Bengali works with the disinterested purpose of making the Lord Gouranga's life better known in his Provinces, and we heartily congratulate him on the success of his achievement. The free distribution of the booklet is a great boon to the public, and we hope that Sri Chaitanya's unique life of maddening Love for the Lord, briefly portrayed as it is in these pages, will bring joy and peace to a large number of Bhaktas. We should like to see the second edition of the book considerably enlarged and, as promised, better printed.

The Vaidic Mission and its Work. To be had of the Oriental Publishing Co. Ltd. Mylapore, Madras. Size $7'' \times 6''$. Pp. 160+16. Price, Cloth bound, 8 as. Paper bound, 4 as.

The Vaidic Mission started in Madras "is intended to popularise and propagate the scientific worth of the Vaidika Dharma and the practical side of the synthetic philosophy of the Vedantas." Connected with it and affiliated to the Bharat Dharma Mahamandal, is the Vaidika Dharma Sabha, which is "intended to illuminate the theoretical and practical side of the orthodox Hindu religion."

The scope of the Mission is to preach "the principles of Sadharana Dharma in foreign lands," and to spread elementary education on ancient Hindu lines." It also aims at devoting itself to *medical*, and *literary*, as well as *industrial* work, as funds and facilities permit. In short, the Vaidic Mission claims to work independently on the same lines as the Ramakrishna Mission, and as such it deserves to have the heartiest sympathy of all true lovers of our religion and country. The present work gives the readers an idea of the aims and objects of this Mission as well as the programme and scope of its work. Among other things, Swami Vivekananda's views on Religion, Philosophy and Work, are quoted. We wish its promoters all success in carrying into practice its noble objects.

Sankhya-Yoga: The oldest Vaidika System of Practical Vedanta. A Thesis by Pandit G. Krishna Sastri. Published by the Oriental Publishing Co. Ltd. Mylapore, Madras. Size $7'' \times 5''$. Pp. 96. Cloth bound. Price Re. 1.

This is the original form of the thesis as submitted to the "First Convention of Religions in India" held in Calcutta in 1909, and read by the author in abstract on the third day of the Convention and since published in Vol. II of its Report. In it the author pleads the cause of the Anubhavadvaita or the 'Sankhya-Yoga-Samuchchaya' system of Appayadikshitacharya (born 1835, died 1901), based on a book called Tattvasarayana, said to be "the only work which deals with the entire range of the synthetic philosophy of the 108 Upanishads." We are sorry we are not able to concur with the learned author in many points of view taken by him. In his zeal for Anubhavadvaita Mr. Sastri makes statements against other systems of thought, hardly warrantable. Besides his belittling the path of Jnana-yoga as trodden by the followers of Advaita Vedanta, the cause of the *Saguna* worship is jeopardised by the verdict that

through it "liberation cannot be secured." It is futile as Sri Ramakrishna has conclusively shown, to wrangle over the *comparative* worth of the different systems of religion, which solely depends upon the quality of the lives of higher realisation that such may turn out. Those, however, who want to enquire into the Anubhavadvaita system will find in this able exposition a good deal to interest and benefit them. The get-up of the book is excellent.

GLEANINGS

(Collected by Mr. Nanda Lal Ghosal)

AN insight into the absolute unity of the human existence with the Divine is certainly the profoundest knowledge that man can attain.—Paracelsus.

I have a power in my soul which enables me to perceive God.—I am as certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself. It is part of His very essence that He should be nigh and present to me.....And a man is more blessed or less in the same measure as he is aware of the presence of God.—John Tauler.

To realise that in essence, though not in degree, we are one with the life of God, and then to open ourselves, our minds and our hearts so that a continually increasing degree of the God-life can manifest itself to and through us, is to understand more and more and to come into a continually greater harmony with the laws under which we live and which permeate and rule in the universe with an unchangeable precision. It is through our non-recognition of the life that is in us and the laws by which all things are governed, in other words, living out of harmony with the laws under which it is decreed we must live, that inharmony and evil with their consequent pain and suffering and despair enter into our lives. There are those who have lived so fully in the realisation of their essential oneness with the Divine Life, that their lives here have been almost a continual song of peace and thanksgiving. — Ralph Waldo Trine.

All beings are the fruits of one tree, the leaves of one branch, the drops of one sea. Honour for him who loveth men, not for him who loveth his own.—Persian.

The sublime mystery of Providence goes on in silence and gives no explanation of itself—no answer to our impatient questionings.—Longfellow.

Noble men are those who have withstood the severest temptations, who have practised the most arduous duties, who have confided in God under the heaviest trials, who have been most wronged and forgiven most.—Channing.

No man in the world ever attempted to wrong another without being injured in return,—some-way, somehow, sometime. The only weapon of offence that nature seems to recognise is the boomerang. Nature keeps her books admirably; she puts down every item, she closes all accounts finally, but she does not balance them at the end of the month.—W. G. Jordan.

There is but one key that will unlock the mysteries of God and that key is within yourself. Science cannot do it, for science deals with the surface of things. We must leave the surface and go into the depths of our own souls. It is useless to expect to find God elsewhere until you have found Him within yourself and once found Him there you will find Him everywhere.—Great Thoughts.

Man is a cup, his soul the wine therein;
Flesh is a pipe, spirit the voice within—
O Khayyam, have you fathomed what man is?
A magic lantern with a light therein.

—Omar Khayyam.

A learned man should always try for the good of his soul while (1) he is hale and healthy, (2) his body is quite free from the attack of various diseases, (3) he is in full, unimpaired possession of all his senses, (4) he is not set upon by old age and (5) there is no sign of decline of his life. Of what possible use is the effort of sinking down a well when the house is already on flames?—Bhartrihari.

Difficulty which nerves our will; disappointment which teaches patience; suffering which gives us

sympathy; sorrow which transmutes itself to trust such as we never had before; and all these hard experiences of strain and pain and loss and death working together in us to wake a sense of deathlessness, the sense of trust in an eternal righteousness! Think, think of it.—W. C. Gannett.

Do you not see, O my brother and sister,
It is not chaos of death, it is all Form, Union, Plan,—
It is eternal life,—it is happiness.

—Walt Whitman.

Nothing can bring you peace but yourself;
nothing can bring you peace but the triumph of principles.—Emerson.

Passion is at the base of the structure of life; peace is its crown and summit.—Without passion to begin with there would be no power to work with and no achievement to end with. Passion represents power but power misdirected, power producing hurt instead of happiness. Its forces while being instruments of destruction in the hands of the foolish are instruments of preservation in the hands of the wise. When curbed and concentrated and beneficently directed they represent working energy. Passion is the flaming sword which guards the gates of Paradise. It shuts out and destroys the foolish; it admits and preserves the wise.

—James Allen.

If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express
Leave for a while thy chat and empty tale
Study the golden speech of silentness.

—A. L. Salmon.

I Buddh, who wept with all my brothers' tears
Whose heart was broken by a whole worlds' woe,
Laugh and am glad, for there is Liberty.

—Light of Asia.

God made us for Himself and our hearts are restless until they repose in Him.—St. Augustine.

"If I stoop

Into a dark tremendous sea of cloud,
It is but for a time. I press God's Lamp
Close to my breast; its splendour soon or late,
Will pierce the gloom; I shall emerge one day."

—Paracelsus.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

WE are glad to learn from the *Voice of Freedom* that eleven Vedanta Centres have been newly organised in the different parts of Los Angeles, California, by Swami Trigunatita in February last.

WE are glad to acknowledge with thanks the generous gift of medicines worth Rs. 15, made to the Mayavati Charitable Dispensary by Messrs. Butto Krishito Paul & Co., the well-known Chemists and Druggists of Calcutta.

Mrs. Ella Wheeler Wilcox, after visiting some places in India for the first time, writes to a Calcutta paper: "India has been to me, since my earliest recollection, a word of lure and charm. Its five letters spelled wisdom, mystery, and magic, as well as India. Its literature has ever held a potent power over my mind, and from India's greatest modern teacher, Swami Vivekananda, I received incalculable and lasting benefit."

DURING the Easter holidays the anniversary of the Gurukul, Kangri, attracted over 15,000 Hindus. The Gurukul has ceased to charge any fees for the board and lodging of students. Lala Munshi Ram, the Governor of the Institution, made a stirring appeal and before resuming his seat, he himself handed over the sale deed of his extensive property worth about Rs. 40,000. In response to his appeal about Rs. 50,000 were collected.

BESIDES Talks on "The Bible in the Light of Vedanta," Swami Paramananda delivered a special course of lectures on the "Great Teachers of the World" at the Vedanta Centre, Washington. Subjects:—February 26th. Religion of the Hindus (Veda and Vedanta). March 5th. Krishna and His Teaching. March 12th. Zoroaster and His Teaching. March 19th. Buddha and His Teaching. March 26. Confucius and His Teaching. April 9th. Mohammed and His Teaching. April 16th. Harmony of Religions.

SWAMI Brahmananda, President of the Ramakrishna Mission, writes to the *Bengalee*:—"A certain person of the name of Jnan Ghose, assuming the costume of a Sadhu, and variously known in dif-

ferent places as Swarupananda, Sachchidananda or Paramananda, is imposing upon the public of Bombay, according to information received, by declaring himself a member of the Ramakrishna Mission or Math. We hasten to warn the public against any dealing or transaction with this man in the capacity to which he pretends. No such person belongs to our Math.

In 'The Daily News' report of its correspondent's interview with Dr. A. R. Wallace, there is the following question and its answer:—

You think, do you not, that the world is a better place to live in to-day than it was fifty years ago?

No, I should say, for the very poorest it is a worse place. The wonderful discoveries of science and their application to industry, with the corresponding increase in wealth, have not lessened the increase in poverty, which is absolutely, and I believe relatively, enormously greater than it was fifty years ago.

THE difficulties which scholars encounter in deciphering and translating ancient inscriptions are humorously touched upon by Mr. Andrew Lang in a recent article in the "Morning Post."

"We remember that a Roman inscription on a leaden tablet at Bath was read by one scholar much in this way: 'So and so cured my Fulvia. He drenched her with *quin tael*' (an unknown specific). 'His fee was five hundred pounds in copper.' Then another scholar read it more like this: 'May all the heavens and all the powers that be therein rise up and curse the man who stole my table napkins.' The second scholar, as far as I remember, was right."

At the Birthday Anniversary of Sri Ramakrishna celebrated in the Hindu Temple, San Francisco, there was a fifteen-hour continuous service, beginning at 6 a. m., with chants, hymns, sermons and readings from the "Life" and "Sayings" of Sri Ramakrishna. The service was conducted by Swami Trigunatita, who was in the same posture throughout the entire ceremony; he was assisted by Swami Prakashananda who spoke on "The Saviour of the Nineteenth Century," at 10-45 a. m., and on "Sri Ramakrishna's Message to the World," at

3 p. m. The service ended with the evening lecture on "The Keynote of Sri Ramakrishna's Life" by Swami Trigunatita. Many of the students fasted for 15 hours and attended the entire service from beginning to end without stirring from their seats.

In the course of his presidential address on "The place of Science in Literature" before the Literary Conference at Mymensingh, Professor J. C. Bose pointed out that the present tendency of the West was to an undue specialization in almost all branches of learning—a tendency which was apt, he thought, to make us lose sight of the forest in the trees. This, he went on to say, had never been the method of Indian thought, which had always, on the contrary, aimed at the unification of knowledge. Both the poet and the scientific enquirer were seeking, in their different ways, to lift the veil from the mystery beyond. The poet, ignoring the need of rigid proof, had to use the language of imagery. The scientific enquirer, on the other hand, had to practise constant restraint in order to guard himself against self-deception. Even so, however, he, like the poet, came in his turn to the regions of light invisible. To him also the opaque became the transparent, and force and matter tended to lose their mutual distinctiveness, and were fused in one.

In illustration of this sense of wonder which links together poetry and science, the lecturer alluded briefly to a few matters that fell within the purview of his own corner in the great universe of knowledge, that of light invisible and of life unvoiced. In reality, the speaker continued, we stand in the midst of a luminous ocean, almost blind. The little that we can see is as nothing, compared with the vastness of that which we cannot see. But it may be said that out of this very imperfection of the senses man has been able to build for himself a raft of thought, by which to make daring adventures on the great seas of the unknown.

The learned lecturer then dwelt in detail on his great discoveries on the life of the plant world, its response to external stimulus, the resemblance between nervous impulses in the plant and in the animal, &c. &c., and he was happy, to say, that in the course of ten years' strenuous effort, he was able to successfully devise instruments which enabled the plant to write down its own statement with unimpugnable accuracy, night and day, and all that was left for the investigator to do was to read the long roll of the plant's own script. Even the dreams of poetry could hardly reach the wonder of the story thus told by the voiceless life of the plant world.

Prabuddha Bharata



Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

BOOK-LEARNING AND HIGHEST KNOWLEDGE,—III

THE knowledge of God comes not to the person who is proud of his learning, or who is proud of his wealth. Thou mayest say to such a person, 'There is a holy man in a certain place, wilt thou come to see him?' But he is sure to make excuses and say that he cannot come. He thinketh he is too big a man to pay a visit to such a person.

"Pride cometh of Ignorance."

A CERTAIN King used to hear the Word of God (Bhagavad-Gita) everyday recited by a learned Pandit. At the end of the lesson for the day, the Pandit used to say, 'O King, didst thou follow all this that I read before you?' The King would only reply, 'My dear Sir, it is for *thee*, first of all, to understand the meaning of these holy texts.'

The Pandit thought within himself everyday upon his return home,—'Why doth the King say to me everyday, Do *thou* first understand the meaning?' Being a devout Bráh-

man he felt an awakening of the spirit within himself in the course of some time, and realised that the worship of the Lord alone is the one thing needful. Being sick of the world and its pleasures he gave it up. On the day he left his home in order to go into retirement he sent a message to the King, saying, 'O King, I have indeed at last come to know the true meaning of the Word of God. It is,—Give up everything for the sake of the Lord.'

MANY think that Knowledge (of God) cannot be attained without the study of books. But higher than Reading is Hearing, higher than Hearing is Seeing (or Realisation). Hearing of wisdom from the lips of the preceptor maketh a greater impression than the mere reading of books; but seeing maketh the greatest impression. Better than reading about Benares is hearing about the place from the lips of one who hath visited it; better even than such hearing is seeing Benares with one's own eyes,

OCCASIONAL NOTES

"AND the Lord said, 'Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat!'" These sombre words are recorded in the Christian Gospel of S. Luke, as spoken by Christ, only an hour or two before He was betrayed to His enemies.

Such is the strength of the Avatar, that when the whole world has conspired to put Him on His trial, to hypnotise Him into a belief in His own weakness and forlorn-ness, He is only conscious, the while, of putting the world on its trial, and shifting it as wheat! He is the one steady point in the great matrix of humanity, quivering, sifting, and oscillating in all directions. He is the point of inversion of all the feebleness and weakness of the common mind, is, indeed, in the world of spiritual things, what the Swami Vivekananda called Him, the equivalent of the Hydrostatic Paradox in the world of Physics.

And from this point of view, the occurrence of the Avatar is a logical necessity. Without Him, as the Spiritual Pole, the tendency to co-ordinate our wandering impulses, in the fixed outlines of character, would be impossible. Even the meanest and poorest of us, inasmuch as we are man at all, are witnesses to Him, since all our efforts culminate in Him. Even the least of our strivings relates us to His vast achievement, and to that alone.

Seen in this light, how true it is that we should pray for more strength, and not for lighter burdens! It is strength we want, not calm. Calm is only a result. It can be cultivated, by practice. But if we have strength as the root, then calm and peace and steadfastness cannot fail to be its flower.

The ego that is identified with the body has its gaze entirely on one set of phenom-

ena. It sees itself attacked, condemned, suffering, and scorned. The ego that identifies itself with Brahman is directly aware of none of these things. Afar off, it may be the witness of them. But its gaze is fixed on the opposite whorl of movement, that of spiritual intensity, and to it, it appears that the world is being put to the test. He who knows Himself to be One with the whole universe, how should He think of loneliness, how dream of passivity? He knows Himself as the persecutor, as well as the persecuted, and both alike as "the Mother's Play." Unbroken *Sachchidananda* is His consciousness, unflawed bliss is in His bearing. And in Him meet the hopes and longings of us all.

There is one form of realisation which can be developed in the *thakoor-ghar*, and quite another in the rough-and-tumble of the world. Both, let us remember, are realisation. Both are paths hewn through the mind to the knowledge of Brahman. Only the science of the Avatar can help us, even in the life of street and market-place. In *Sachchidananda* culminate all joys and all knowledge, even the knowledge and the joy of earth.

Thus the Avatar walks before us, in all our doings—not merely in those which it is the fashion to call sacred. To India alone, amongst all the peoples of the earth, has been given the boldness that could abolish mental barriers between sacred and secular, high and low. India alone, having thought out the great philosophy of Advaita, has had the imagination to command Man to become the Witness, to declare life to be only play. It is a lofty task, to be worthy of the deeds and the dreams of our ancestors. Yet if we walk not their road, how shall we call others there?

THE STRENGTH OF IDEALISM

REALISM is always commonplace if by realism is meant the actual as compared with the artistic. Bodies of themselves are mostly ill-formed, but seen through the eye of a Praxiteles or of a Phidias, of a Titian or a Rubens, they are something incomparably better. Idealism is the real strength of realism. Realism is the objective form of idealism. It necessitates the glory of the supremely ideal to manifest whatever is the real. The real is the changing, that is what is ordinarily called real, but the Ideal is always the subjective, the eternally unexpressed, the Divine which is always the irresistible though also the unknowable. Idealism is the weaver of dreams and it is well that some dreams, beautiful dreams are never realised, because their realisation would mean their degradation.

The real is that which is, which is perceptible to our objective consciousness, but the ideal is that which Beethoven approximated, that which Shakespeare approximated. The ordinary course of human thought and human experience is commonplace. Were it not for the poets and for the artists, were it not for the dramatists and the musicians, where would be the poetry of Being?

Religion is a great romance. It is a supreme mood in which the soul of man dreams the dream infinite. Lo, the glories of men are realised by the dreamers. They that love the real, the real so-called, perish by the real. Only the idealists, only the dreamers live. All others die of spiritual inanition.

The life of the soul is the life of the ideal, the life of the divine. All idealists are demigods. All idealists are priests, because they serve the Divine Passion which manifests in the evolution and in the expression of the More Beautiful. The idealist is a soul immersed in the ocean of colour, sound and life. The idealist truly lives because he sees constantly and with bliss the throne of the Eternal

Poet. All nature is but the expression of that which is beyond and through and in nature,—the Endless Divine.

He who dreams is not the visionary. His dream makes him conscious of things otherwise forever unknown. The idealist is an initiate of the Greater Mysteries and in his possession is the magic word which will make the worlds move with greater grace and with more divinity of motion. The magician is the idealist. Helpless is he who lives the life of the real. The real is the changing, but the ideal is the eternal. The real is death, the real is sorrow, but in the land of idealism where is there death, where sorrow? The bird is the idealist and the rose an incarnation of idealism. The expanse of the blue sky and the evening sky are the works of the Greatest Idealist. Oh, the idealist is the musician. He is the poet. All the glories of the stars and of the moon are the rhapsodies, the chords struck by the hand of the Infinite Idealist. True idealism is the mirror in which truth is seen. True idealism is the jewel of the soul. True idealism is the form of God. True idealism is the perspective of the horizon where the sun is about to rise. True idealism is the rose-coloured dawn. True idealism is the depth of the sea and the mountain height. True idealism is manifest in all things that are stupendous such as man's soul and such as the soul of God. True idealism is the colour of the rainbow and it is the song of the nightingale. True idealism is the dew and the gentle rain. True idealism is seen in the radiant wings of the butterfly and in the joy of youth. It is seen in the great halo of wisdom which surrounds the figure of the aged. True idealism is the aspiration manifest in the strength of manhood and in the glory of true womanhood. The idealism which makes God visible to man is the idealism, the great Subjective Existence which is God. The idealist is alone living. The idealist is one with all life,—one with the Infinite Expanse of Being.

WESTERN ETIQUETTE IN RELATION TO EASTERN NEEDS—I

BY THE SISTER NIVEDITA

WHEN a people are about to group themselves into large and complex units, instead of small and simple, it is as necessary to them to have a well-defined etiquette of mutual intercourse, as to have a *lingua franca*. In Hindu India, where the civic life is to-day emerging from the more rudimentary organisation of the family and the caste, the civic ideal of mutual courtesy and of personal bearing has also to supersede the domestic. For instance, there may be good private reasons for going unbathed and in soiled raiment, till ten o'clock in the morning, but the moment we recognise those outside our own four walls, with a feeling of high-bred respect, we shall feel the necessity also, of remaining hidden from them, until all our personal appointments have been perfectly made. This consideration will eventually eliminate the period of unkemptness, which may be regarded as a public advertisement of the fact that we are not mixing with people whom we honour, or in society that we consider good. This is really what it means, though perhaps, when the habit is tracked down to its source and stated in words, it bears a very ugly look. A man who does not belong to good society, is a man whom others will not care to know. Yet whose fault is it if we infer this, when he himself announces it by his personal appearance as his own opinion? Instinctively, we try to look well, in entering a presence that we honour. Afterwards a time may come, when we consider an air of cleanliness and refinement as *due to ourselves*. When this feeling arrives, we take pains with our own grooming, out of sheer self-respect—*noblesse oblige*. But this is at bottom, a reflection from an exalted and ennobled social con-

sciousness. We see ourselves as honourable persons because we move in a society of the honourable. Under all the complexities of etiquette, there lies this fact, our estimate of the greatness and importance of those about us. And exactly as we hold ourselves to them, shall we see ourselves mirrored in their consciousness. There is no such thing socially as a Gulliver amongst Lilliputians. The man who feels himself that, very quickly becomes degraded and belittled, in his exalted solitude. There is nothing so vulgar as social exultation, or snobbishness. It is the man who has infinite belief in the nobility of his fellows who feels himself also to be most truly noble. Petty vanity of birth or family may impress our fellow-villagers, but the more we dwell on it, the less fit are we for any larger society. In the great world, it is assumed that every man, would he speak of it, has an equal treasure to display. He who troubled to open that pack to public admiration would be shunned henceforth, as a rustic and a bore. Even the greatest of personages, as the badges of rank go, must sedulously avoid all 'swagger' about his own importance, or he will be laughed at, behind his back. We respect those about us, and we respect ourselves, as members of so fine a company. This is the attitude of which high courtesy is born.

The Mohammedans, owing to their fundamental inter-tribal organisation, are very rich in the conceptions characteristic of this kind of social decorum. The patriarch—or father-king—never forgets that the stranger, stopping a moment to chat at his tent-door, may, in his own home, be another patriarch, and he offers him the attentions due to that rank. But it is amongst the Mongolian races that

etiquette has been developed to its highest intensity. Every Bhutia boy about Darjeeling receives a more or less laboured initiation into this culture of his race. And it is this factor, more than any other, that makes the Mongolian nations pre-eminent in Asia, in their power to deal with foreign nations. The rules of etiquette are like lines laid down for the wheels of intercourse to run along. By guarding both parties against trivial friction, they enable social relationships to be developed to a height and stability otherwise impossible. Anyone who has lived much with foreigners, knows, whoever he be, that it is small differences about eating, about bathing, about greetings and the common exchange of consideration, that make such combinations difficult, far more than the weightier matters of character and personality. And it will generally happen—supposing the social rank to be fairly equal—that the man of one race or nation will be defective, in comparison with the other. Peoples are by no means on a level, in their recognition of this form of sensitiveness. Where there is a substantial equality of mutual consideration, mere differences of form will rarely be torturing and it is pretty certain that in proportion to the development of etiquette will be the national capacity for international activity.

There are really two elements in good manners. One is personal refinement, as seen in habits, and in the intimacies of the home-circle. And the other is formality as regards those whom we meet. The exquisite refinement and delicacy which result from good Hindu breeding are undoubtedly the factor that tends to compensate for deficiencies in life's little formalities, and make these less noticeable than they would otherwise be. This same refinement probably also creates a sensitiveness that makes the conduct of others a matter of keen pain and criticism, instead of serene indifference. As regards self-develop-

ment, doubtless the Hindu emphasis is most desirable; as regards civic and national possibilities, the cultivation of the social attitude is slightly more important. Individuals of genius, however, are apt to sing true, so to speak, in these things, even without any special training, because their emotions are so fine, and their intuitions so exquisite, that they leap spontaneously on every occasion, to the expression of some feeling that those looking on recognise as beautiful and adequate, however unexpected. A Ram Mohun Roy, or a Vivekananda, creates systems of etiquette for himself. Even if they did not, moreover, the world might well overlook the fact, and strive to hold communication with spirits so rare, through any barrier, however thick. But the case is very different with us ordinary folk. And most of us are quite ordinary. A whole nation cannot expect to be composed of men of genius. If we are to have the opportunity of giving and taking as much as is possible, in modern intercourse, we must first give serious consideration to the toll that the world demands of us, in the recognition of what is due to others. The more weight and power our personality carries with it, the more necessary this is, for the more pain we can inflict, in default of pleasure.

Nothing is so despicable as an imitator of foreign manners. No one dislikes these more than the foreigner whose individuality is stolen from him! To speak the international language of a common etiquette, is not the same thing as to walk about in borrowed clothes, with a borrowed bearing, and a carefully-calculated way of telling a story, correct even to the giving of a slight laugh at the end of it. Self-consciousness is writ more plainly on every word and act of some, than on any player ever seen upon the stage. Indeed the actor ought to apprehend his part and forget himself in its interpretation, but here we have an actor whose one care is himself! The result cannot but be a

vulgarism, as irritating as it is pitiful.

No, the international language of good manners implies a consciousness of certain common ideals of courtesy, and a clear intention, in one way or another, to give expression to this good feeling. The language itself matters very little. Who cares whether a man folds his own hands, or clasps yours, in friendly greeting, so long as salutations are exchanged? Who minds whether a friend's sympathy is shown by words or by silence, so long as, in one way or the other, it is conveyed? The slipping into, or away from, a social circle, without demonstration, may be felt by the host as a positive expression of respect to some matter that is under discussion, or some person who is being entertained. And yet a careless entrance, and

bursting into talk without formal greeting, might appear as an offence in itself. Vastly more important is the feeling indicated, than the method of expression. But the necessity of doing reverence, silently or otherwise, to the circle one is entering or leaving, is probably recognised explicitly by every civilisation in the world.

There is one relationship in which the need to understand the ideals that have been formulated in Western etiquette, is much felt by the Indian youth. It is when they find themselves in foreign lands as students. For the sake of those so placed, it may be well to attempt an exposition of Western etiquette, whose explicitness will be pardoned, in consideration of its purpose.

SRI RAMAKRISHNA, HIS TOLERATION AND BHAKTI

II.

OW I propose to make a few observations on Sri Ramakrishna's Bhakti. We have often heard of the three great paths of salvation, Karma Yoga, Jnana Yoga, and Bhakti Yoga. According to one system of Vedanta, Bhakti is the only means of God-realisation and both Karma Yoga and Jnana Yoga are only steps to God-love which is the real means to God-union. When it is stated in our sacred books that Jnana only is the means, the word is meant to be synonymous with Bhakti as Bhakti is also a kind of Jnana. According to the Vedanta there are several kinds (about 32 in number) of Brahma Vidya or God-meditation. One Vidya differs from another with reference to the special attributes or aspects of the Supreme which the aspirant meditates upon and realises. But the so-called attributes of the Godhead, as existence, intelligence, bliss, infinity, and freedom from impurity, would be the common factors entering into all the Vidyas, i. e., in whatever special form or aspect the Godhead is meditated upon according to the different Vidyas.

Further, every meditation should in the ultimate, final stage transform itself into Bhakti or loving realisation.

Oftentimes the word Bhakti is used by some European scholars to mean faith in God, and it is also said that no sharp distinction is made in Northern India between the two paths of Bhakti or Love and Prapatti or resignation and faith. Whatever that might be, in South India, from the very earliest times, in almost all the books, the distinction between the paths of Bhakti and Prapatti has always been clearly kept in view. Both claim to be based on the Vedanta. Bhakti as distinguished from Prapatti may now be explained. Bhakti Yoga means the path which teaches that God-knowledge, God-meditation and loving devotion to God lead to God-union. That is, the aspirant should have first a full knowledge of the nature of God and His attributes. This leads to the volitional efforts of the individual in contemplation, and steady meditation on God and His attributes, reaching the stage of immediate "presentation"

or 'intuition.' This steady, uninterrupted meditation is a loving remembrance practised by the aspirant as a means to God-attainment. This effort, in the latest stage, is merged in the yearning after God-union and God-love, that could not brook any separation from God.

In the path of faith and absolute self-surrender (Prapatti), the aspirant fully understands the nature and attributes of God and also the relative position of God and soul as Lord and servant, as in Bhakti Marga. But, the aspirant also realises that he is incompetent and that God's Grace alone will bring about God-union. He absolutely surrenders himself to God and His infinite Grace, by which he reaches the goal of God-union. The element of uninterrupted, steady meditation and loving remembrance does not form part of the connotation of the term Prapatti. Such an aspirant realises that God is the real cause, origin, and source of everything, and that we are absolutely dependent on Him for our existence. Once it is realised as such, he asks himself the question, How can it be said that Bhakti Yoga, Jnana Yoga, or Karma Yoga can in any sense be a means at all or rather an efficient means, to salvation. They may only be nominal means, but God alone is the only efficient means. The aspirant realises that he himself is only a mode of the Supreme, feels that his efforts in contemplation and meditation, however great they may be, can never be the real means to his own salvation. That is to say, Karma, Jnana and Bhakti Yogas are not only most arduous and difficult to follow but it is also *incompatible with the nature of the soul* that has realised his essential nature, i. e., his relationship with God. Such a soul would unreservedly place himself in His hands and rid himself of all notions of securing salvation by *self-effort*. Even this self-surrender to God, and faith in Him, form no means but are real marks showing the true Jnani and if he is found to follow the above-mentioned three paths, it is not at all as a means to God-union. But, he, as an intelligent being gifted with powers of discrimination of right and wrong and some will-power, does the ordained duties, as a worship of the Supreme and thus may be said to follow the Karma Yoga. He does it as a duty, and not as a means even to God-union. If he

takes to Bhakti Yoga, it is not as a means, but because it comes as natural to a Jnani who has understood God's nature, to contemplate on Him and His attributes, and he will continue in it till the meditation takes the form of a Loving Intuition. Thus he gives up all the so-called means and takes up God as the sole and only possible means. In this aspect, this path is the only path, not only for incompetent but also for the Jnani and the God-lover. When God is felt as one's real life and refuge, he will have an indescribable, deep yearning for God-union, and his loving devotion would make his very existence away from Him intolerable and unbearable. Thus, the last stage of Bhakti,—i. e., when the stage of conscious *effort* of contemplation and steady meditation has been transcended, and the last stage of a true Jnani who knows and realises God as the only means, will be practically the same.

The above theory of divine Grace, and Faith in God and Self-surrender has been based on the Gita and some Upanishad texts, and developed into a system by the great Bhagavata school of India. We all know that Sri Ramakrishna Paramahansa was most deeply influenced by the school of Chaitanya who is said to have been the 4th. or 5th. in apostolic succession from Ramananda who carried the doctrines of Ramanuja to the North of India. Swami Ramakrishna Paramahansa was, I think, both a Prapanna and a Bhakta. I propose to illustrate this from his life and teachings.

Ramakrishna Paramahansa says about his own experience :

"The way of thinking and feeling into which I for my part have been put by my Divine Mother is somewhat different. I go about eating and playing, child as I am of my Divine Mother. It is She who must know all the rest. * * I am not the free agent; it is my Divine Mother Who is so. I am only a humble instrument in Her hands.

Again, "God is our only spiritual guide. It is He alone who will teach me as Master. I, for my part, feel like a child which feebleth the weakness as soon as it cannot see its mother."

On another occasion he said : "Chant the name of God and depend upon it, your body, mind and soul shall become pure."

"Why talk of sin and hell-fire all the days of your life? Do say but once, 'I have, Oh Lord, done things that I ought not to have done. Oh Lord forgive me.' Saying this, have faith in His hallowed Name and ye shall be purged of all sins." * *

"The perfect liberation of the soul is within the reach of him alone who, being convinced that God is the Disposer of all things, hath learnt the lesson of complete self-abnegation and absolute forgetfulness of 'I,' 'Me,' and 'Mine.'

The Saint used to pray as follows:—"Mother, I am Yantra (the machine), Thou art Yantri (one who works the machine); I am the sheath, Thou art the sword; I am the chariot, Thou art the charioteer; I do just as Thou makest me do; I speak as Thou makest me speak; I behave as Thou makest me behave. Not I, not I, but Thou, but Thou!"

Again, he taught the theory of faith by the following parable:

"A milkmaid used to supply milk to a Brâhman priest living on the other side of the river. Owing to the irregularities of boat-service, she could not come punctually every day. Once being rebuked the poor woman said, 'What can I do? I start early from my house but have to wait a long time at the river bank for the boatman and the passengers.' The priest said, 'Woman! they cross the ocean of life by uttering the Name of God and canst thou not cross this little river?' 'The simple-hearted woman became very glad at heart..... From the next day the milk was supplied early in the morning..... One day, the priest said to the woman, 'How is it that you are no longer late now?' She said, 'I cross the river by uttering the Name of the Lord as you told me to do and do not stand in need of the boatman.' The priest could not believe this and said, 'Canst thou show me how thou crossest the river?' The woman took him with her and began to walk over the water. Looking behind, the woman saw the sad plight of the priest and said, 'How is this, Sir, thou art uttering the Name of the Deity with thy mouth but at the same time thou art trying with thy hands to keep thy clothes untouched by water? Thou dost not fully rely on the Deity.'"

"Entire resignation and absolute faith in God are at the root of all the miraculous deeds."

From the above extract it will be seen that Ramakrishna was one of the foremost of the Prapannas, i. e., he regarded God as the only means of salvation. This teaching has been illustrated in the life of Draupadi. When she was insulted and her modesty was outraged by the wicked Duryodhana and his followers, in the midst of the royal assembly, Lord Sri Krishna came to her help, *only* when Draupadi giving up her attempts to protect herself and her body, raised both her hands in prayer and resigned herself to Sri Krishna. Again, take Sita, she could have burnt Ravana to ashes if she liked. The God Agni obeyed her commands and made Hanuman feel cool and unhurt, when Ravana and his servants were burning his tail. But Sita would not protect herself. She left it to Rama and said:—"O Ravana, who art fit to be burnt to ashes—in the absence of Rama's commands and in order to protect my Tapas of chastity, I do not will to burn you by my own power or by the fire of my virtue. The matter is in Rama's hands and not in mine.

That Ramakrishna Paramahansa was a true Bhakta will also be clear from his life and teachings. He taught:—"Discriminate between the real and the unreal; have no attachment to the unreal, but have intense devotion to God." He himself had no attachment to the unreal.

"Ramakrishna felt such an aversion to gold and silver that he would not even touch them, and a simple touch, even when he was asleep, would produce physical contortions. His breath would stop and his fingers would become contorted and paralysed for a few minutes, even after the metal had been removed. In his later days, he could touch no metal, not even iron. Mathurnath proposed again and again to hand over to him the temple of Dakshinesvara and a property yielding an income of Rs. 25,000 a year, but he declined the proposal and added that he would have to fly away from the place, if Mathurnath pressed his gift upon him. At another time, another gentleman made an offer of some Rs. 25,000 to him with the same result.

As for his God-love we may literally say, he was intoxicated with it, he was mad after God. You

all know that the great Vaishnava saint who was born at Mylapore was called Peyalwar, the mad saint. The saint was really not mad but God-intoxicated. Ramakrishna was a modern mad saint.

* * * *

Here is an extract from Max Muller's book. "He began to practise and realise the Vaishnava ideal of love for God. This love according to the Vaishnavas becomes manifested in any one of the following relations: the relation of a servant to his master, of a friend to his friend, of a child to his parents, or *vice versa*, and of a wife to her husband. The highest point of love is reached when the human soul can love his God, as a wife loves her husband. The shepherdess of Vraja had this sort of love towards the Divine Krishna and there was no thought of any carnal relationship. No man, they say, can understand this love of Sri Radha and Sri Krishna until he is perfectly free from all carnal desires. They even prohibit ordinary men to read the books which treat of this love of Radha and Krishna, because they are still under the sway of passion. Ramakrishna in order to realise this love dressed himself in woman's attire for several days, thought of himself as a woman, and at last succeeded in gaining his ideal. He saw the beautiful form of Sri Krishna in a trance and was satisfied."

In the course of some songs recited by Sri Ramakrishna Paramahansa, he was frequently put in a state of Samadhi (divine ecstasy). The following is recorded of him:—

"They are singing.....The Master has lost his own personality in that of Radha, chief of the Gopis. He realises that He and Radha are one... Getting back his sense-consciousness, He can only say inarticulately "Kistna, Kistna," for "Krishna, Krishna,"

Again, in course of a song, "Sri Ramakrishna lost himself in deep Samadhi as soon as he heard the words 'Bliss—like embodied nectar, sweet and life-giving.' There he sat, with clasped hands, erect, turning his face eastward; there, he was diving deep into the ocean of Beauty,—the All-Blissful Mother; no external consciousness. Breath had almost stopped; no sign of motion in any one of his limbs; no twinkle in the eye; sitting, like one drawn in picture. He had gone, gone away somewhere from this kingdom—from this world of the senses."

The highest stage of this Bhakti Ramakrishna explained as follows:—"Prema is the most intense love of God after realisation and is strictly the highest stage of spirituality. The two marks of this stage are, first, the forgetfulness of this world, second, a forgetfulness of the self which includeth one's own body. Chaitanya Deva who reached this stage was so much lost in the Love of God that he often forgot himself and forgot the identity of the places where he had been before. Observing a forest before him, he so forgot himself as to think that it was Brindavan. He looked at the sea while at Puri and took it for the Jumuna. In this state, he would throw himself into the sea and was on two or three occasions given up for lost by his friends and disciples. This stage leadeth the devotee to the Goal viz., God. The devotee seeth God. He attaineth the end of Life. He is blessed with Vision Divine."

In the case of Ramakrishna we read "During the state of Samadhi, he was totally unconscious of himself and of the outward world. At one time he fell down upon a piece of live coal during this state. It burned deep into his flesh, but he did not know it for hours. When the surgeon came in, and extracted the coal, he came back to consciousness and felt the wound. At another time his foot slipped, and he broke his hand. The surgeon came and bound it up and advised him not to use it till it was quite cured. But it was impossible. As soon as anybody spoke anything of religion or on God, he went straight into the state of Samadhi, his hands became straight and stiff, and the injured part had to be bound up again. This went on for months, and it took six months or more, to cure that simple fracture."

The supreme Jnani or God-Lover feels all the possible, conceivable pleasure in God, in different relationships with Him. Such a Jnani cannot bear or support his very existence away from God, for to him, God is the only food which he eats, God is the only water which he drinks, and God is the very air which he breathes. Such a great soul is most rare,.....and one of such saints was Ramakrishna Paramahansa. He was like Lakshmana, Sri Rama's brother, who said as follows, both at the time when he was about to leave Ayodhya for the forest, and at the time when Sumantra left the Princes at the

forest and returned to Ayodhya :—

"The transcendent heaven, the attainment of immortal soul-realisation, suzerainty over all the worlds (including Brahmaloam) I do not want when they come without you (O Rama).

"The Emperor Dasaratha is not my father, I do not know any father or brother or Lord or other relation (in anybody) except in my Raghava. He is to me everything.

"There is no such thing as my existence or Sita's existence without you. If we do exist, it may be only for an hour, just as a fish taken out of water can exist on land only for a short time."

Ramakrishna Paramahansa would seek God and God alone for giving him Bhakti and would, like Prahlada, pray :—"O Lord ! I pray not for wealth or fame, pleasure of the flesh or for any blessing that the world can give. Do Thou grant that I may love Thee with a love which seeketh not things of the world but Thee alone." Again, like Ahalya he repeated, "If Thou wilt grant me a boon, do Thou grant that my mind may ever be on Thy feet which are beautiful like the lotus." Sri Ramakrishna said of himself : "For my part I pray for Love alone to my Divine Mother. Putting flowers upon Her lotus feet, with folded hands I prayed saying, 'Mother, here is ignorance, here is knowledge, oh take them, I want them not; grant that I may have pure love of Thee alone; here is cleanliness of mind and body, here is uncleanness; what shall I do with them? Let me have pure love of Thee alone. Oh here is sin, here is merit, I want neither the one nor the other; let me have pure love of Thee alone. Here is good, here is evil, oh take them, I want neither of them. Let me have pure love of Thee alone. Here are good works, here are bad works; I want them not. Grant that I may have pure love of Thee alone."

He was truly like Hanumân, who when asked after the Coronation of Sri Rama, to select any boon he liked, said :

O Lord, I have got such abiding Love to Thee always, as cannot brook any separation whatever from Thee. My devotion to Thee is such that I do only what is pleasing to Thee and Thee alone. My Bhakti is centred in Thee alone, and does not run after anything else (not even Moksha).

Ramakrishna taught Bhakti Yoga, in whatever sense we may take it, as the most suited to this age. Said he : "For this age (Kali Yuga), it is Communion with God by love, devotion and self-surrender as practised by the Rishi Narada, that is enjoined. There is hardly time for doing the various works laid upon man by the Scriptures."

Some may think that the ideal of life practised and realised by Ramakrishna may not be practically useful to the world. To them the following saying of his may be considered as a reply. "Of itself does the bee come to the full-blown flower when its sweet aroma is wafted by the breeze. The ants come of themselves to the spot where the sweets are placed. No one need invite the bee or the ant. So when a man becomes pure and perfect, the sweet influence of his character is diffused everywhere and all who seek after truth are naturally drawn towards him : he need not be moving to and fro, in search of an audience to preach the truth to."

He explained his attitude to Karma Yoga to a great Brahmo Teacher as follows : "The attachment to work, which thou sayest, is the chief characteristic of the English and the American people, marketh all human communities. But remember it is a mark of the earliest stage of life. Work for the sake of one's own worldly good—riches, honour, fame—is degrading. Worldly activity will only bring on increasing ignorance. It will make thee forgetful of God and attached to 'Woman and Gold.' Therefore, the attachment to work that is observable in England and America—an attachment leading to spiritual degradation—is to be condemned." "Thou canst not get rid of work, because nature will lead thee on to it. That being so, let all work be done as it ought to be. If work is done unattached, it will lead to God. Work so done is a means to the end and God is the end." "To work without any attachment is to work without the expectation of any reward, or fear of any punishment, in this world or the next."

After all, we know that most of us are not fit even for this early stage. Ramakrishna taught, *not* that one should not work in this world but that one may be *in* the world though not *of* the world, like Raja Janaka, the great royal Sage.

A PRAYER

Ah, God, All in All, Supreme,
 Greater than the boundless ocean's life,
 Vaster than the boundaries of space,
 Greater than the endlessness of time,
 Present more in life than life itself,
 Present as life and as the universe,
 Seeking for Thee, Lord, I wander
 Through life, through death, everywhere,
 Not finding Thee, yet knowing that Thou art
 Omnipresent, yet most hidden is Thy Form.
 Ever hast Thou taught, I am that I am ;
 Thou Lord, art all I and I am not.
 Difference is not in Thee, but great in me,
 Breaking this difference, I shall come to Thee
 Beyond the barriers of ignorance and sin,
 Beyond all lust for gold and gain,
 Beyond all love that leads to passion's pain,
 I shall come to Thee, Thou, God
 Of all, Most High God, Most Puissant.
 Then shalt Thou wholly be and I
 In that Nothingness which is Thy All shall live.

F. J. ALEXANDER.

SOMAYAJI, THE SAINT OF AMBAL

THERE lived at Ambal, a village in the Tanjore district, a Brāhmana, who led a very pious life and was intent on performing the Vedic Sacrifices called *Soma-yajga*. His heart's desire was that the Lord Himself would come and accept his offerings in the Sacrifice, and he was determined to undergo any amount of austerity for it.

In the small town of Tiruvarur, a few miles to the south of the village, is a sacred temple dedicated to the Lord Siva, known by the name of Tyagaraja. At that time there lived a great Bhakta there, named Sundaramoorti Nayanar, or briefly, Sundarar, to whom Tyagaraja was believed to appear in person whenever the devotee so desired. Sharing the popular belief that God's grace comes more easily through a Bhakta than directly, the Brāhmana thought that the best way for him was to secure the blessings of Sundarar. But how to

do it was the one question for him. It is not easy to win the favour of the spiritual teacher unless one shows a sufficient amount of purity, patience, and perseverance in oneself. So the Brāhmana took upon himself the task of faithfully serving the Bhakta. From his village every day he used to carry to the house of Sundarar a vegetable that the latter liked much. This he managed so secretly that Sundarar did not know that anybody was serving him at all; nor did the Brāhmana want that Sundarar should know his identity, but, on the contrary, like a true disciple he wished his services should go unobserved. Thus days and months passed away.

One day it so happened that owing to a flood in the river between Tiruvarur and Ambal, the Brāhmana could not go there as usual with the vegetable. But the next day he brought twice the usual quantity. The food reserved for a Bhakta should not be otherwise disposed of. Sundarar therefore asked his wife the reasons for the absence of the substance on the previous day and the greater quantity that was served for that day. His wife then narrated the whole story and Sundarar was astonished to hear that a Brāhmana, unknown to him, was so regularly and devotedly serving him for a long time, and asked his wife to request him the next day to stop at his house till he returned from the temple after his daily religious rites.

The next day, of course, the Brāhmana stopped at Sundarar's. After the Saint had come back, a conversation ensued between them, and Sundarar was much pleased with the Brāhmana's faith and earnestness. That very night Sundarar went to the temple of Tyagaraja and prayed to Him to fulfil the Brāhmana's desire that the Lord Himself should come and accept his offerings at the Soma-sacrifices. Tyagaraja promised to appear in person, but said that it was to be left to the Brāhmana's tact and discretion to recognise Him in the particular disguise He might assume. Sundarar carried the message to his worthy protegee who was delighted at the prospect of the Vision Beatific. But he was at a loss to think how he would be able to recognise the Lord. So he fervently prayed to Lord Vināyaka, the Remover of obstacles, to help him.

Then preparations were made for the Somayaga and the Brāhmanas of the neighbouring villages also assembled at Ambal to conduct and watch the ceremony. As the proceedings continued, everyone stood in breathless expectation of the presence of the Lord who was to come in person to receive the offerings of the *Fajna*. But what was their astonishment when they beheld instead a crowd of Pariahs (the untouchable caste of South India) advancing towards the sanctum with a lusty beat of drums. At their head was seen a Pariah who carried a dead calf upon his shoulders and was leading four dogs of different colours, and at his side was a woman carrying a toddy-pot on her head and leading two boys. As they were Pariahs, naturally the priests thought that they would not dare to come near them, but to their consternation they found that the crowd without any fear approached the place of Sacrifice. The Brāhmanas loudly protested, but all words were in vain. So, to prevent contamination they all ran away from the spot in a body. But our hero, firm in his belief that God Himself would come in any form, did not stir from his place. It is said that Tyagaraja Himself came there with the Goddess, in the shape of a Pariah; the four dogs represented the four Vedas; Ganesha and Subramanya (sons of Siva), the two Pariah boys; the toddy, the celestial nectar; and the crowd of Pariahs were the Ganas, or holy persons devoted to the service of God. To make the appearance of Pariahs complete, the Lord took the dead calf on his shoulder, the goddess carried the toddy-pot, and the followers beat the drums.

Through the grace of God Vināyaka, the doubts of the Brāhmana had given place to a conviction that the leader of the Pariahs was Ishvara Himself. And as soon as the crowd appeared before the altar he received Him in that shape and offered Him the offerings of the Sacrifice. Blessed by the Divine grace, the Brāhmana's desires had their consummation, and the spell of Maya was broken for him for ever. From this time forward he earned the name of Somayaji, the man who rightly performed the Sacrifice with the Soma juice. The Brāhmanas who had fled from the Holy Presence of the Lord, too vain to accept Him in the form of the Pariah, were cursed for their unbecoming behaviour to

be known thenceforth as Pariahs. But Somayaji who could only look upon them now as his helpers in the great Sacrifice, entreated the Lord on their behalf for forgiveness, which was partially granted, and since then they were known as Mādhyāhnapariahs (Midday-pariahs). There is still a section of Sivaite Brāhmanas in Southern India, known by that name, who are supposed to be their descendants. According to their family tradition they are required to consider themselves as Pariahs for an hour and a half during midday.

In commemoration of the above *Fajna* a festival is still held in the village where Somayaji resided and vast crowds gather to witness it every year. This festival, popularly known as *Tirumadglam Yagam*, falls in the month of Vaisakh (May—June) and is very imposing in its character.

We learn from this anecdote the great power of Bhakti or devotion; but greater still, the truth emphasised by the Lord, viz., that He reveals Himself even through the bodies of Pariahs, whom people consider as untouchables. Verily, He shines in sages and sinners alike.

R. NARAYANASWAMI IYER,

CALM AFTER THE STORM

I questioned the earth and heaven,
 I inquired of the day and night,
 I climbed to the heights of knowledge,
 I traversed the fields of light—
 And I heard the world's loud voices
 Like the surge of a troubled sea,
 For the heart of man is restless
 Till it rests, O Lord, in Thee.
 * * * *

I go on my way victorious,
 I have done with pain and strife,
 I drink of the mighty river
 That flows from the wells of life,
 And I hear the silent voices,
 Like the swell of a sleeping sea,
 And my heart, O Lord, rejoices,
 For it has found its rest in Thee.

(Author Unknown).

AMRITABINDUPANISHAT

(Continued from page 114)

तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् ॥

एतज्ज्ञानं च ध्यानं च येषो न्यायश्च विस्तरः ॥५॥

नैव चिन्त्यं न चाचिन्त्यमचिन्त्यं चिन्त्यमेव तत् ॥

5. The mind should be controlled to that extent in which it gets merged in the heart (a). This is Jñānam (Realisation) and (b) this is Dhyānam (meditation) also, all else is argumentation and verbiage (c).

6.* (The Supreme State) is neither to be thought of (as being something pleasing to the sense of hearing &c.), nor unworthy to be thought of (as it is not something unpleasant to the mind); nor is It to be thought of (as

5. (a) *It gets.....heart*—That is to say, by the realisation of “ I am Brahman,” the *consciousness* of Subject and Object is destroyed.

(b) *And*—The two च's in the text imply other means of Realisation.

(c) *Argumentation and verbiage*—by which no real purpose is served in the path of Mukti. Even scriptures are useless when concentration of the mind is gained.

* The sixth Sloka may also be explained in the following way :

Neither that which is unthinkable is to be thought of,† nor is that which is thinkable ‡ to be excluded from thought §. When the mind becomes free from partiality to either ¶, then Brahman is attained.

† *To be thought of*—being beyond all phenomenal existence.

‡ *That.....thinkable* : The objective world that is capable of being thought of.

§ *To be excluded from thought* : To be shunned as being unreal.

¶ *Becomes free....either*—that is to say, ceases to think that this is reality and therefore to be thought of, and this is unreality and therefore to be shunned, and thus recognises no duality or distinction.

पञ्चपातविनिर्मुक्तं ब्रह्म संपद्यते तदा ॥६॥

स्वरेणा संभयेद्योगमस्वरं भावयेत्परम् ॥

अस्वरेणानुभावेन भावो वाऽभाव इष्यते ॥७॥

तदेव निष्कलं ब्रह्म निर्विकल्पं निरञ्जनम् ॥

being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman (a) which is free from all partiality (b), is attained in that State (c).

7. One should duly (a) practise concentration on *Om* (first) through the means of its letters (b), then meditate on *Om* without regard to its letters (c). Finally on the realisation of this latter form of meditation on *Om*, the idea of the non-entity (d) is attained.

8. That alone (a) is Brahman, without

6. (a) *That Brahman*—unconditioned by time, space and causation.

(b) *Free.....partiality*—being equally present in all objects.

(c) *In that State*—when the mind is perfectly controlled, and thus free from such activities as draw it out to the world of sense.

7. (a) *Duly*—according to the instruction of the Gurn.

(b) *Through...letters*—A (अ), U (उ), M (म्) of which it is composed ; that is to say, meditate first on what each of these sound-symbols stands for.

(c) *On Om without.....letters*—on the true meaning or the *idea* only that this sacred word-symbol represents, that is, the Supreme Essence beyond the pale of words.

In the Mandukya Upanishad it is said that *Om* is all that which has been, all that which is, and is to be, that all is *Om*, only *Om*.

(d) *Non-entity*—of the *Avidya* or Nescience with its effects, viz., the world of name and form.

8. (a) *That alone*—Which reveals Itself on the realisation of the non-entity of Nescience.

तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते भुवम् ॥८॥
 निर्विकल्पमनन्तं च हेतुद्वयान्तवर्जितम् ॥
 अग्रमेयमनादिं च यज्ज्ञात्वा मुच्यते बुधः ॥९॥
 न निरोधो न चोत्पत्तिर्न बन्धो न च साधकः ॥
 न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥१०॥
 एक एवाऽऽत्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ॥

component parts, without doubt (b), and without taint (c). Realising 'I am that Brahman' one becomes the immutable Brahman.

9. (Brahman is) without doubt, endless (a), beyond reason and analogy (b), beyond all proofs (c), and causeless (d)—knowing which the wise one becomes free.

10. The Highest Truth is that (pure consciousness) which realises, (a) 'there is neither control of the mind, nor its coming into play,' 'neither am I bound, (b) nor am I a worshipper (c), neither am I a seeker after liberation, nor one who has attained liberation.'

11. Verily the Atman should be known as being the same (a) in Its states of wake-

(b) *Without doubt*: That which does not cogitate as to whether it is this or that; or it may mean, 'That which is beyond the conception of things unreal.'

(c) *Taint*—of *Avidyā*.

9. (a) *Endless*: Not limited by time, causation and finite matter.

(b) *Reason and analogy*: Two of the processes of logical inference.

(c) *Beyond all proofs*: Undemonstrable by any mode of proof.

(d) *Causeless*—hence, unaffected by any effect or modification.

10. (a) *There is neither &c.*:—All these forms of mental consciousness which are negatived here, are unreal from the standpoint of the highest spiritual knowledge.

(b) *Nor am I a worshipper &c.*—All these ideas presuppose bondage, which is impossible in the eternally free Atman.

(c) *Worshipper*: One who devotes himself to religious practices by adhering to the vows of Brahmacharya and the like.

11. (a) *Being the same*: Immutable and devoid of distinction.

स्वान्त्यव्यतीतस्य पुनर्जन्म न विद्यते ॥११॥

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ॥

एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥१२॥

घटसंहृतमाकाशं नीयमाने घटे यथा ॥

घटो नीयेत नाऽऽकाशं तथा जीवो नभोपमः ॥१३॥

fulness (b), dreaming (c) and dreamless sleep (d). For him who has transcended the three states (e) there is no more rebirth (f).

12. Being the one, the universal Soul is present in all beings (a). Though one, It is seen as many, like the moon in the water (b).

13. Just as it is the jar which being removed (from one place to another) changes places and not the *Akāśha* (a) enclosed in the jar—so is the *Jīva* (b) which resembles the *Akāśha* (c).

(b) *Wakefulness*—When impressions of the objective world are directly received by the senses.

(c) *Dreaming*—When objects are perceived on the sub-conscious plane through the desire-nature only.

(d) *Dreamless sleep*—When there is a complete cessation of differentiation in impressions and knowledge, and what remains is consciousness alone.

(e) *Transcended.....states*—That is, attained the Turiya or superconscious state in which Brahman is realised. The three states enumerated above are unreal being superimposed upon the Atman through ignorance of its true nature.

(f) *No more rebirth*—than that which It once seemed to have owing to nescience.

12. (a) *Beings*—human or divine, animate or inanimate.

(b) *Like...water*—Just as the same moon appears as many by reflection in the water-vessels.

13. (a) *Akāśha*: The all-pervading space.

(b) *So is the Jīva*: So does the Self-in-the-individual experience no change at all, though the *Linga Sarīra* or subtle body of man may be taken after death to various regions, good or bad, according to past Karma.

(c) *Resembles the Akāśha*—in its aspect of immutability, as in the next sloka in that of all-pervadingness only.

REVIEWS

Jal Sarbaraher Karkhana. (In Bengali).

The first part in two volumes. By Swami Vijnanananda of the Belur Math (Sri Hari Prasanna Chatterjee, B.A., L. C. E., the late Dt. Engineer). Published from the Panini Office, Bahadurgunj, Allahabad. Size 9" x 6". Price Rupees five.

We hail this treatise on the Waterworks as one of the earliest attempts to enrich the Bengali literature by the addition of a work relating to the science of engineering. As a novel enterprise in the language, the author's pains in the direction of an appropriate vocabulary have been considerable. The first volume consisting of 157 pages is full of valuable information on all the points pertaining to the proper methods of bridge-building, drainage, and water-courses for the improvement of agriculture, &c., and the whole of the second volume, comprising no less than 226 illustrative diagrams, cannot fail to make the book highly useful to students of engineering, engineers, contractors, as well as municipal authorities.

Sri Surya Siddhanta (in Bengali). The complete text (two parts), with a Bengali translation and notes. By Swami Vijnanananda of the Belur Math (Sri Hari Prasanna Chatterjee, late Dt. Engineer, B. A., L. C. E.) Size 10" x 7". Pp. 352. Price Five Rupees. To be had of the author, The Math, Muthigunj, Allahabad.

The Surya Siddhanta is one of the most authoritative treatises on Hindu Astronomy, which is extensively made use of in all important occasions concerning daily duties and social functions of the Hindus. The author deserves the thanks of all Bengali students of astronomy by this translation and the exhaustive notes of a department of science which deserves a wider study by our countrymen. The addition of English synonyms, wherever possible, to the Sanskrit

technical terms will be helpful to those who know English. The book is furnished with diagrams and several charts. Considering the fact that this work, like his other attempt, is a new departure, we can easily see how the language is necessarily a little stiff in places. The learned author gives an outline of astronomy, Indian, Western and Greek, and has spared no pains to make the work easily intelligible to those who have a good knowledge of mathematics. We hope that the book will be justly appreciated by those for whom it is intended.

Bharate Saktipuja * (In Bengali). First Part. By Swami Saradananda. Size 5" x 4". Pp. viii + 128. Price 8 as.

This admirable little book on Sakti-worship in India is as profound in its treatment of the subject in its widest aspects as it is interesting and instructive. The worship of Motherhood in its ideal or Divine aspect as also in its practical everyday applications in various ways, is a unique aspect of the Hindu religion, and it gives us great pleasure to see that it has been dealt with by the thoughtful writer in a masterly way. The book consisting of five chapters is a reprint, with additions and alterations, of articles of the Swami in the Udbodhan. The Bengali-knowing public will find much food for thought in this work which clothes lofty sentiments in dignified and stirring language. We wish the book a wide circulation.

The Chicago Addresses. * By Swami Vivekananda. Fourth Edition. Size 6½" x 5¼". Pp. 79 + iii. Price 6 as.

The present edition of the Addresses has the advantage over its predecessors of a charming prefatory note by N., an appendix, and a photogravure of the World's Parliament of Religions in one of its sittings, with Swamiji among the delegates. The book bears ample

* Published by the Udbodhan Office, 12, 13, Gopal Chandra Neogi's Lane, Calcutta.

evidence of a careful revision and excellent editing.

Bharate Vivekananda. Second Edition. Revised and enlarged. Size $8\frac{1}{2}'' \times 5\frac{1}{2}''$. Pp. 503. Price, cloth bound, two rupees. To be had of the Udbodhan Office, 12, 13, Gopal Chandra Neogi's Lane, Calcutta.

This new edition of the Bengali translation of Swamiji's "Lectures from Colombo to Almora," shows how the Bengali-knowing public is growing ever alive to the influences of Swamiji's life, and his teachings with especial reference to Indian regeneration. Besides a revision of the whole work, this publication is enriched by a hitherto unpublished lecture on Bhakti by Swamiji at Lahore. We are sure this edition will be most acceptable to the public, because of its improvements, nice get-up, and its cheap price.

We acknowledge with thanks a nice Oleograph presented to us by Mr. Maganlal Sarma, entitled **Hind-Devi**—"Goddess India." Behind the terrestrial Mother India, the artist's eye has visualised the Mother as She is, divine and human in one—lovingly calling Her children: "उत्तिष्ठत &c., Arise! Awake! and stop not till the goal is reached." In the picture Her uplifted hand conveying blessing—**अभयकरम्**—dispels fear, and Her trident is the symbol of authority. Her flowing hair is the Himalayas, and Her waving apparel is made to figure the varying contour of our Motherland. **जननी जन्मभूमिश्च स्वर्गादपि गरीयसी**—"The Mother and Motherland are greater than heaven itself"—the salutation *Mantram*, as it were, of Her children, is inscribed on one side. The sea which girds Her, pays his tribute to the Mother by kissing Her feet. Barring a few defects the general conception of the whole thing is ingenious. The artist fully deserves encouragement from his countrymen. The price has been reduced to 10 as. To be had of Messrs. Pandit Shah & Co., Reachy Road, Opp. Police Station, Ahmedabad.

Second Annual Report of the Sevasadan or Sisters of India Society, Bombay. Pp. 116+xxvi.

It is with the utmost pleasure that we bring to the notice of our readers this pamphlet which records the noble work done from July 1909 to June 1910 by this unique Society in India, which counts Mrs. Ramabai Ranade as one of its active supporters. The Sevasadan has two branches, one at Ahmedabad and the other at Poona. The indoor work is divided into four sections:—(1) The Hospital (2) The Dispensary, (3) The Educational Classes, and (4) The Homes. The first has two branches: The general ward and the Midwifery ward. The dispensaries are three in number, one of them being ophthalmic. The Educational Classes contain among others the Midwifery and Nursing classes, the Music class, the Drawing class, and two work classes. The fourth section includes the Home for the Homeless, the Industrial Home, the Hindu Ashram, the Parsi Ashram. The outdoor work consists in affording medical relief, nursing, teaching, and sisterly and brotherly help. The Sevasadan has also its Islamia section with its different branches. The above gives an idea of the extent of service which this Society of Sisters renders to the Indian women by helping them physically, intellectually and morally. The Appendices give the details of income and expenditure, Rs. 35,850 being spent in the last two years. We regret our space will not allow us to dwell in detail on the admirable work done under the different sections of the Sevasadan in furtherance of its aims and objects but to conclude with the words of the good Sisters themselves, "Very humbly, we call upon every earnest well-wisher of his motherland to become our helper.... We believe that Indian women will come forward in large numbers to help their sisters by becoming medical, educational and social missionaries, and do away with the reproach that Indian society is but a cart with one wheel." All communications and remittances should be made to The Asst. Secy. Sevasadan, Grant Road, Bombay.

GLEANINGS

TRUE religion, notwithstanding that it raises the views of those who are inspired by it to its own region, nevertheless retains their life firmly in the domain of action. The true and real religious life is not alone percipient and contemplative, does not brood over devout thoughts, but is essentially active.—Fichte.

A man perfects himself by working. Foul jungles are cleared away, fair seed fields rise instead and stately cities; and withal the man himself first ceases to be a jungle and a foul unwholesome desert thereby. Blessed is he who has found his work; let him ask no other blessedness.

—Carlyle.

The men who have most finely felt the pulse of the world, and have, in their turn, most effectually surred its pulse are religious men.

—Havelock Ellis.

There is no certain sign of death. Many years ago the Marquis d'Ourches offered through the Paris Academy of Medicine two prizes, one of 20,000 francs, the other of 5,000 francs, for such a sign. One hundred and two essays were sent in, but none was deemed worthy of the first prize, and nothing definite and decisive was discovered. It is a remarkable fact that scientists know less about death than any other phenomena. It still remains the most mysterious and awful experience that can befall us, and it is probable that it will never be understood until we know the nature of life and its origin, since death is simply the cessation of life.—Orro in T. P.'s Weekly.

Whate'er is good in any creed,
I take and make it mine;
Whatever serves a human need
I hold to be divine.

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.

—Henry Ward Beecher.

A monkey brought after death before the King of Purgatory, begged to be reborn on Earth as a

man. 'In that case,' said the King, 'all the hairs must be plucked out of your body,' and he ordered the attendant demons to pull them out forthwith. At the very first hair the monkey screeched out and said that he could not bear the pain. 'You brute!' roared the King, 'how are you to become a man if you cannot even part with a single hair?'—A Chinese Anecdote.

In point of authenticity, the Vedas have incontestible precedence over the most ancient records. These holy books which, according to the Brahmins, contain the revealed word of God, were honoured in India long before Persia, Asia Minor, Egypt, and Europe, were colonized or inhabited.

"We cannot," says the celebrated Orientalist, Sir William Jones, "refuse to the Vedas the honour of an antiquity the most distant." But, at what epoch were they composed? Who their author? We may revert to times the most primitive, interrogate the most ancient records of the human race, and it is still impossible to solve these questions; all are silent on the subject. Some authors retroject their composition to the first periods after the Cataclysm; but, according to the Brahmins, they are anterior to creation: they were, says the Sama-Veda, formed of the soul of Him who exists by or of, Himself.—Jacollot.

Pessimism is creeping paralysis and its cure is faith and work.—Nautilus.

We want neither animated adding machines nor supercilious smatterers, but men and women with eyes that see and ears that hear. Clockwork pictures of stupid incidents, the tantalising din of wheezy gramophones, frivolous plays, inane books, and all other crudities of uncultured modernity are an abomination. "Let us induce in children a love for the use of their mental tools, and encourage a passion in the children for self-education. To earn a livelihood is not the important thing in life. That is a comparatively simple thing. The difficult thing is to know how to live. The main thing that an elementary school ought to work for is to teach children how to live—to live in the spirit, to live in the soul, and to live in the intellect." That is the ideal in broad outline, the

gospel of education according to Sir James Henry Yoxall.—S. W. Johns in T. P.'s Weekly.

* *

In a strange country I sat by the roadside heavy with grief.

Then along the way three maidens danced, their arms intertwined, their eyes aflame, all beautiful as the sunlight.

'Who are you?' I cried, 'Oh, Radiant ones?'

'They answered softly, 'We are called Life and Love and Death.'

'And which is Life, which Love, and which Death?' I asked.

'Ah,' they answered, 'that we do not know,' and they twined their arms the more lovingly.

'But whither go you?' I cried again.

'That we do not know,' they answered, and joy flamed in their eyes. I arose and went with them.

—Bolton Hall.

GLIMPSES

When I found Him in my bosom,

Then I found Him everywhere,

In the bud and in the blossom,

In the earth and in the air.

And He spake to me with clearness

From the quiet stars that say,

'As ye find Him in His nearness

Ye shall find Him far away.'

❀

A tear of gracious pity is a very small thing; but it is not too small to contain the reflected Sun.

—W. H. Phelps.

❀

As rain breaks through an ill-thatched house, passions will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.—Buddha.

❀

Whosoever does not persecute them that persecute him; whosoever takes an offence in silence; he who does good because of love; he who is cheerful under his sufferings—these are the friends of God, and of them the Scripture says, "They shall shine forth like the sun at noontide."

—Talmud.

Peace and harmony be among the bright, heavenly bodies, peace be in mid-space, peace be on earth, peace and harmony be everywhere in the watery, mineral and aerial worlds, peace be throughout the vegetable and the animal kingdom, peace and harmony be among all the natural forces and agents that constitute this vast expanse of the universe, peace and harmony be established throughout the limitless world; peace be to all and everything everywhere, peace, aye nothing but peace,—and this universal peace and harmony be also ours.—Yajur Veda.

❀

To whom is glory justly due?

To those who pride and hate subdue,

Who 'mid the joys that lure the sense

Lead lives of holy abstinence.

Who work not, speak not, think not sin

In body pure and pure within!

Whom avarice can ne'er mislead

To guilty thought or sinful deed.

To whom the world with all therein,

Dear as themselves, is more than kin.

Who yield to others wisely meek

The honours which they scorn to seek.

Who toil that rage and hate may cease

And lure embittered foes to peace.

—Mahabharata.

❀

Were half the powers that fill the world with terror;
Were half the wealth bestowed on camps and courts;
Be given to redeem the human mind from error,
There would be no need of arsenals and forts.

—Longfellow.

❀

The sweetest lives are those to duty wed,

Whose deeds, both great and small,

Are close-knit strands of an unbroken thread,

Where love ennobles all.

The world may sound no trumpet, ring no bells;

The Book of Life the shining record tells.

Thy love shall chant its own beatitudes

After its own life-working. A child's kiss

Set on thy singing lips shall make thee glad;

A poor man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong;

Thou shalt be served thyself by every sense

Of service which thou renderest.

—Mrs. Browning.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

It is stated that in London alone twenty thousand homeless cats are being removed from the streets annually. There are upwards of forty institutions and shelters in London and the provinces, supported entirely by voluntary contributions.

WHILE being transferred from the railway pier to a ship at Jersey City the other day, 22 tons of dynamite exploded, shaking the city and damaging buildings within a radius of three miles. Two vessels disappeared; and it is believed that twenty persons were killed and hundreds injured. The shock was felt for forty miles like an earthquake, causing great panic. A girl dropped dead from fright.

THE young man of the present day not only has greater power of growth than the youth of past generations, but he is better developed physically, declares Dr. Frank J. Born, medical examiner of the Yale University Gymnasium, in *The Yale Alumni Weekly*..... This he attributes in part to the fact that students are devoting themselves to gymnasium work.—“Literary Digest.”

THE ‘waste of waters’ is barren only to our careless eyes, for, indeed, the air of a dusty, grimy town is not more full of inorganic atoms than the open sea is full of tiny specks of life. There exists in northern seas a minute jelly-fish (*Lizzia Koellikeri*) so transparent that a single individual can scarcely be seen in clear water, and so small that a ‘wine-glass of water can contain 3,000 of them.’ Yet this jelly-fish occurs in such numbers off the coast of Greenland that the sea is at times tinged brown by its presence, while one of the drifting patches into which it congregates has been estimated to contain 1,600,000,000,000,000 individuals. And even this unimaginable number expresses but poorly the amount of life which the sea is able to support.

THE facts revealed by the following statistics,

recently compiled and published, indicate to some extent the terrible price that we have to pay for modern methods of dealing with Nature’s forces. ‘In the last fifty years over sixty thousand lives have been lost in the coal mines of Great Britain.’ ‘In the year 1909 there were no less than 153,306 reported accidents of a non-fatal character in British coal mines.’ ‘In 1910 nearly five thousand men died, and nearly three hundred thousand were wounded in the industrial operations which create the material comforts we all enjoy.’ In mines and quarries alone upwards of seventeen hundred men were killed in 1910. Four hundred to five hundred men lose their lives every year in carrying on our railway service, and, in addition, about twenty-five thousand are more or less severely injured.’ It would seem that commerce is more deadly than warfare.

To “The ashes of a God” Mr. Bain has written an explanatory and somewhat controversial preface.... This preface is an eloquent and at times satirical defence of the beautiful mythology of India, which Mr. Bain considers is far too superficially understood and too little appreciated in Europe, “whose people seem to think that virtue was discovered by themselves.” He points out that to the Hindus, unlike ourselves, religion and literature are inseparable, and shows how impossible it is for any European to understand anything of India, its bibles, legends, stories, songs, who is ignorant of Sanskrit. The true-blue Imperialist is inclined to regard the creeds and ideals of India, if not with contempt, at least with a half-amused tolerance. No writer, says Mr. Bain, has done more to caricature India in the interests of military vulgarity than Mr. Kipling, and he goes on to pour polite irony on the comfortable missionaries “with coquettish wives, whose ample wardrobes savour not of sanctity but of Paris,” who leave their native shores with the naïf intention of converting the adherents of the profound philosophy of the ascetic aristocrat who in his wisdom turned his back upon the world, Buddha. How can the Hindu be persuaded to accede to a religion, he asks, which has been abandoned by the intelligence of Europe? Leaving these deeper issues, how, again, is it possible for a mind whose values

are materialistic, whose cardinal glories are action and common-sense, to surrender itself to the beauty and mystery of the countless stories in which action gives place, as it were, to reverie, whose appeal is to the spirit, and whose laws are the laws of the imagination?—The Saturday Westminster Gazette."

Dr. Alfred R. Wallace, according to Mr. Harold Begbie in 'The Daily Chronicle,' recently said: 'There seems to me unmistakable evidence of guidance and control in the physical apparatus of every living creature. . . . it may not be possible for us to say how the guidance is exercised and by exactly what powers; but for those who have eyes to see and minds accustomed to reflect, in the minutest cells, in the blood, in the whole earth, and throughout the stellar universe—our own little universe, as one may call it—there is intelligence and conscious direction; in a word there is mind!..'

'I cannot examine the smallest or the commonest living thing without finding my reason uplifted and amazed by the miracle, by the beauty, the power and the wisdom of its creation. Have you ever examined the feather of a bird? I almost think a feather is a masterpiece of creation. No man in the world could make such a thing. Someone has said that a single feather from a heron's wing is composed of over a million parts!..... Watch a bird sailing high above the earth in a gale of wind, and then remind yourself of the lightness of its feathers. And those feathers are air-tight and waterproof, the perfectest vesture imaginable.'

'Evolution can explain a great deal: but the origin of a feather, and its growth, this is beyond our comprehension, certainly beyond the power of accident to achieve. The scales on the wing of a moth have no explanation in evolution. They belong to Beauty, and Beauty is a spiritual mystery.Materialism is as dead as priestcraft for all intelligent minds. There are laws of Nature, but they are purposeful. Everywhere we look we are confronted by power and intelligence. The future will be full of wonder, reverence, and a calm faith worthy of our place in the scheme of things.'

THE Hon'ble Alfred Deakin, lately the Prime Minister of the Australian Commonwealth, having

visited India and Ceylon in the early nineties of the last century on a special mission, thus recorded his observations in his book, "Irrigated India":—

"Irrigation has been practised in Ceylon for many hundreds of years and upon a scale that considering the size of the island and the difficulty which it presents is truly surprising.....The boldness of their designs and their massive executions are still the wonder of the modern engineer." "The Padivil dam is eleven miles long, 200 ft. wide at the base, 30 ft. wide at the crest and in places 70 ft. high. It was faced along its whole length with steps of large squared stone and at the rates for native labour is estimated to have cost £1,300,000. The Kalawewa tank was forty miles in circumference with an area of 6,000 acres and contained over 30,000,000 (three thousand million) cubic feet. The dam had a length of twelve miles, averaging 50 to 60 ft. in height and was 200 ft. broad at the crest.....The Ambaganga river was dammed up by a solid work of masonry 99 ft. in top width and rising 40 ft. above the ordinary high level of the stream. An embankment was carried thence from 4 ft. to 90 ft. in height for 24 miles forming a series of navigable lagoons and then further prolonged by a canal for 57 miles more.... Two schemes in the north are of such dimensions that their restoration at the present time would cost £200,000 (two hundred thousand pounds).... There are to-day more than 5000 reservoirs in the island, from which the cultivators derived their streams for irrigation; and almost the whole of these situated upon the sites of former works constructed ages since. Its monarchs of that far-off time were faithful Buddhists who sought to give practical proofs of their religious zeal which the great founder of their creed required of his followers." "The Yodhela (canal) itself, 54 miles long, is only one link in a connected chain of tanks reaching far north and westward." "This King (Parakrama Bahu of Ceylon, who flourished in the middle of the 12th. century A. D.) constructed 1470 tanks and 534 canals and repaired 1395 large with 960 smaller tanks and 3621 canals. Some of the older works, which he put into working order are believed to date back to 500 B. C." "....." Besides wells there are 60,000 tanks or reservoirs, in which the heavy rainbursts are preserved to be utilised in dry weather "....." it is estimated that if the embankments (of the reservoirs) within the Madras Presidency were added together they would make a wall of earth, six feet high, one and a half times round the globe."

Sir James Emerson Tennent, I.L. D., observes in his work on Ceylon, "no similar construction formed by any race whether ancient or modern exceed in colossal magnitude the stupendous tanks of Ceylon."

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्स्य वरान्निबोधत।

Matha Upa. I. 111. 4.

Vol. XVI, No. 181, AUGUST 1911

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प्राप्य वरान्निबोधत ।

Katha Upt. I, iii, 4

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

Vol. XVI]

AUGUST 1911

[No. 181

SRI RAMAKRISHNA'S TEACHINGS

THE JNANI AND HIS WORLDLY WANTS

DURING the reign of Akbar there lived, in a certain forest near Delhi, a *Fakir* in a cottage. Many resorted unto this holy man. But he had nothing with which to treat them to hospitality. He wanted money for this purpose and went for help to Akbar Shah, who was known for his kindness to holy men. Akbar Shah was then saying his prayers and the *Fakir* took his seat in the prayer-room. In the course of his prayers Akbar was heard to say, 'O Lord, do Thou grant unto me more wealth, more power, more territories.' At once the *Fakir* arose and was about to steal out of the room when the Emperor beckoned to him to be seated again.

At the end of the prayer, Akbar asked the *Fakir*, 'Thou didst come to see me: how is it that thou didst want to depart without saying anything to me?' The *Fakir* said, 'The object of my visit to Your Majesty,—well, I need not trouble you with

that.' Akbar having repeatedly pressed him to say what he wanted, the *Fakir* at last said, 'Sir, many people come to me to be taught, but for want of money, I am unable to see to their comforts, so I thought it as well to come to Your Majesty for help.' Akbar thereupon asked why he had been departing without having told him the object of his visit. The *Fakir* replied, 'When I saw that you were yourself a beggar, begging of the Lord wealth and power and territory, I thought to myself, 'Why shall I go a-begging of a person who is himself a beggar? I had better beg of the Lord Himself,—if, indeed, it is not possible for me to do without begging altogether!'

I did say to Rakhal once, "My child, I should be better pleased to hear that thou hadst plunged thyself into the Ganges and hadst been drowned,—than if I ever heard that thou hadst been mean enough to be anybody's servant for the sake of money or other worldly goods."

Extracted from 'The Gospel of Sri Ramakrishna' by M.

OCCASIONAL NOTES

THE facts of life must be faced. There is no escape from the actual. It is the actual which we, as human beings, are dealing with and if from the boundaries of the actual we can see the horizon of that which exists beyond what we term the actual, well and good. This life which we live must be exalted and widened so that its form embodies the empyrean of the ideal. Even the ideal must become the actual. The objective is the subjective incarnate, and thus the ideal, to be realised, must assume the embodiment of the objective.

The realisation of something higher than life can come only when life has been extended so as to include all areas of thought and experience. In the processes of transforming the ideal into the real, or the real into the ideal, the mind must always balance itself through a never-varying tendency towards objectivism. The ideal must become the visible. The ideal must become the actual. This is the portent of realisation. For what is now real and actual was at one time only possible and ideal, but in the larger definition of the word Real, what is called the ideal and the real are seen as aspects of that Reality which synthesises all relativeness, and unifies all manifoldness, and of themselves the ideal and the real, as they are commonly interpreted, must ever war with each other, unless their juxtaposition and harmonising relation can be touched and sensed in some definite third and inclusive Reality.

It is that Reality, the explanation of all variants that we must search for in life. The dualities will always continue to puzzle unless their background is discovered, and this

background, beyond all variants, beyond all dualities, beyond the relative, beyond the relatively real and the relatively ideal is the Self of man, which, in its progress of unfoldment lends larger or smaller interpretations to different facts in life according to the progress, area, intensity and faithfulness with which it manifests. The ultimate is its own Self-sufficiency without need of manifestation.

The same struggle continues,—the war against the instincts that bind the mind of man to animal life, when the soul would rise into its own region and express its own life. Morality is only a means to an end,—that end being the uplifting of the levels of living, because with the refinement of the ways of living, the levels of living are shifted from the lower to the higher, and the mind and the soul broaden their vision, their activity and life.

Properly regarded, there can be no struggle, or at least the idea of struggle should be forgotten and the ideal of vaster opportunities and of expanded life should take its place. We must realise the great advantage to be derived from control over the animal tendencies that would drag the soul to inferior expression. This advantage should be the spur urging us speedily onward to the goal of morality,—which is always, the refinement of the feelings, and the genesis of the capacity to feel in other and loftier ways than we are now aware of.

Curbing force means rendering possible its greater usefulness under enlightened direction. If this is true of physical force, it is true, particularly, of mental and emotional

power. Controlled, these provide the proper foundation on which the mind can work in new ways and survey unexplored fields of knowledge. Whereas uncontrolled, they cause great unsteadiness and dissipation of mind, so that it pursues and achieves nothing, wandering aimlessly and helplessly.

Direction of force is the keynote of the power over force. Psychically speaking, our minds are vessels of power and unless it is safely protected, the vessel will meet with ill-fortune. This ill-fortune comes through uncontrolled emotion that tosses, throws overboard, the vessel of the mind and dissipates its contents.



VEDANTA AND THE WEST

IN the long and far flights of distinction and in the great psychological variations that distinguish one branch of human thought and experience from another, we are bound to find things incomprehensible unless we adjust ourselves for the time being to the particular phase of human thought that we are considering.

In the Vedanta we should be least concerned with what might be called the technical structure of the system. We should least regard the mechanical things that go to form the logic and make the diversification of the Vedanta from other philosophies. It is alone of extreme importance to know and understand the objective character of the Vedanta, to realise the meaning it conveys in consciousness and to judge the effects it has made upon the historic experience of the Indian nation. In other words we must learn the special and unique influence the Vedanta has had on human life,—if it has had any.

We are judging the Vedanta in the present discourse from a purely social and religious standpoint. We are not philosophers for the time being. We are a little more than philosophers. We want to understand the relation of the Vedanta to quite natural and human things. We want to understand just what form the Vedanta has taken or can take

in the development and expression of the practical consciousness of man.

We must always learn to distinguish between thought and emotion. We must always remember that ideas of themselves can have only relative values. It is the volitional potentialities of an idea that alone count. Philosophy of itself is barren. It is of character and account only as it relates itself to the emotional consciousness. Otherwise put, Vedanta and every other system of human speculation can have significance and power only as the terms of thought can be translated into terms of feeling, only as the abstract in thought can be made the actual in feeling. Religion should be the practical aspect of philosophy. Philosophy is a search into the background of life. It is an effort at sounding the great depth of life. It is an inquiry on the part of man into the universe, asking the great whole of the cosmos to give up its meaning. Religion stands in just relation to philosophy when it interprets through realistic and exact emotional symbols the high character of subjective thought.

Philosophy, wherever it may be found, is a penetration into the Infinite. It is an attempt at painting in terms of thought the instinctive vision of man of what is the Great Unknowable of things. Philosophy is an elab-

oration of all the greatness we perceive in the realm of the actual universe. The universe, that is the tangible, objective universe of our five senses, appeals not alone to our material and physical consciousness, but suggests something else. It is that something else which is suggested which is of meaning to the philosopher and which constitutes the import and object of his philosophical research. This something else is the greatest fact in the world, for around it, according to the distinctions between various races and ages, have accumulated all the most glowing, most active and most advanced emotions of man. The greatest contributions of man to the constantly progressive life of man is the contribution of the religious emotions.

Philosophy itself is the result of a great mood. At the bottom of all thought is the vastness of feeling by which the mind is impelled to go into the beyond and to build upon the fabric of the five senses a characteristic fact which, in turn, will lend a larger meaning and a larger value to the ordinary life of man and carry dignity and a larger grace into the daily relations of life.

It is necessary to understand just what philosophy is before we can understand what the Vedanta is and just what its influence and its relations are and could be to other systems of thought, particularly those that have formed the social and religious character. We must even try to appreciate what thought itself is. At best most of us separate the mind into various divisions, such as memory, will, imagination, judgment and so on, and make these stereotyped and essentially distinct, but this is a very great mistake. The day of classifying the functions of the mind into distinct parts is gone. Thought is but one mood of the manifestation of the Thing which manifests as consciousness. The same with will, emotion, judgment and discrimination. Consciousness is always the

fact to be kept in the foreground and in the background. The manner in which consciousness manifests is incidental. This understanding is needed in order to give to our minds a new character to thought. It is not the vague, undefined abstract activity which means nothing to most persons, but it is fundamentally a part and parcel of our whole soul. It is interwoven with our feelings and begets feelings. The philosophy of man is a certain and actual expression of his consciousness by which he touches the otherwise unexplorable. The greatest facts in the world have been brought to us through the medium of intense concentration of thought, a burning activity on the part of the mind. Just as thought has penetrated to the sun and revealed us the very composition of that luminous body, so thought also has penetrated to the great psychological world of Being, the great subjective world of thought and feeling and has through its discoveries embodied a profound classification of facts which make our philosophies.

In trying to appreciate philosophy we must appreciate the existence of things which philosophy is attempting to explain. In other words, the facts into which philosophy is searching must be real facts. The world of the senses, the objective world, is filled with tangible objects. We see them before us. Thought centres itself on the external phenomena and perceives them as real and actual. But in the world of ideas, intentions, in the world of desires and feelings we meet with a great bulwark of opposition. These things of the world of mind are imperceptible. They are closed to our ordinary vision, but nevertheless we know that they are real. In fact we perceive them more real and of more immediate and ultimate importance than the phenomena of the objective universe. How do we perceive them? We perceive them quite sensibly and quite actually. Just as there are physical senses there are also psychical senses. That is, there are modes of

relating ourselves to the world of thought as to the world of form, to the subjective as well as to the objective world. Just as we have hands to touch the forms about us, so we have faculties of perception which give us an awakened consciousness into the volitional and mental spheres and phases of existence.

We must never forget that it is a mistake to distinguish any absolute difference between what might be termed the physical and the psychical senses. We are not concerned with the physical or the psychical senses, but with the Entity which relates itself to life, whether subjective or objective. If that Entity, which is called the soul in our Western thought and Atman in our Eastern thought, relates itself to the outer world we speak of sense knowledge and of the universe of form. When it begins to analyse itself and to understand its psychical position to life we speak of Self-knowledge and of the universe of mind. It is the same thing which the Entity sees. The difference lies in the distinctions made by the Entity, the soul or the Atman coming into relation with Life. Just

as the soul has eyes to see external phenomena it has means of perception to distinguish and classify internal phenomena. When the soul relates itself to outer things, we speak of the physical senses and of the physical universe. When the soul relates itself, on the contrary, to inner things, things concerning its individual nature, we speak of the psychical sense and of the psychical world, or the subjective existence, the existence which is beyond the immediate discrimination of the sense man, but quite open to the man who has awakened the consciousness of Self in him. It is not the physical or the psychical world which counts, but the Self which expresses itself in and through the psychical and the physical and also attempts to transcend both the psychical and the physical. To touch the consciousness of its Self deprived of all relations to and from the psychical and the physical world, of course, be what we understand as Samadhi, in the Vedanta eschatology.

[To be continued.]

F. J. ALEXANDER,

WESTERN ETIQUETTE IN RELATION TO EASTERN NEEDS—II

BY THE SISTER NIVEDITA

THE Greeks dreaded any tampering with their native styles of music, for it had been noticed, they said, that no nation had ever changed its musical system, without presently losing its whole political integrity and independence. Similarly it often seems as if a point of etiquette carried so much with it that it must be embedded in the national character, like garnets in lava, not to be changed without destruction. For instance, it appears a simple matter on the face of it, whether we sit on the floor, or at a table, while we eat. The glistening floor, the freshly-washed

leaves, the piled rice, and the gentle mother, with all her tender forethought as to the likes and dislikes of this one and that, moving from place to place, giving food with her own hands—what a picture! How holy to every Hindu heart! And in the West, similarly, the common board, with its loaf, its butter, and its milk; the mother at one end, the father at the other, and the children seated between them, in a bright, hungry circle, right and left. "God bless the master of this house"; sing the carollers at Christmas, "God bless the mistress too; and all the

little children, that round the table go." In the East, the dining-floor, and in the West, the table; each in its own place, forms the symbol of family love and unity. Each brings to mind the common life in which we were knit together as one.

And yet the difference is not nearly so simple as it seems. The Eastern child *receives* its food—the Western *takes*. The Eastern has a training, from the first, in submission, in cheerful acceptance and resignation. The Western is equally set to learn how to *choose*. In the East, the mother alone bears the burden of the common need. In the West, each one is more or less responsible for all the rest. One must offer food to others, first, and only when they are provided, take for oneself. Yet one must not exaggerate this attention, teasing those to right and left by inopportune cares on their behalf; but must wait for suitable moments, when conversation flags, or a need is felt. For it is real consideration for others, and not merely the formalities of a seeming consideration, in which the child is to be trained.

It is a similar feeling for the comfort of those about one that determines Western rigidity about the manner of eating, itself. The man who opens his mouth during mastication, or makes a noise that can be heard, or drinks, while the mouth is full, causes unspeakable distress to those who sit at the same board. This was not felt, when the group took the form of an open semi-circle. But the instant it is unified and concentrated by the table, each man's physical habits become the concern of all his fellows. The mouth must never open, while there is food in it. And yet a man must not eat mincingly either, like some prim school-girl! This would be effeminate. There must not be a sound heard, that could be avoided. The munching of toast or the crunching of apples, if not perfectly soundless, should at least be kept as imperceptible as possible, and should

never be revolting. And any sound of drinking, or the sight of one taking water into the mouth while it is full, should be rigorously taboo. All this is to avoid revolting the senses of those about us.

Infinitely less imperative are the rules about the management of knives and forks, fish-bones, fruit-stones, and so on. By one mode or another, to avoid causing annoyance to others, is the one aim in all these matters. One tries to make and keep all connected with the meal, in as great order as may be. It is a poor thing for a Brahmin condescendingly to eat fruit in one's house, and leave the place where he sat, as if some wild animal had been there! Even the plate should be left neat, and food should not be conspicuously wasted. But the fact that in one country a knife and fork are held in one way, and elsewhere in another, is not difficult for anyone to realise, nor could it possibly be fatal as might these other points, to a good understanding.

Another point that is of importance, in the Western etiquette of the table, is the bearing of those who sit at it. Here there is probably little difference between East and West, at heart! We show respect to our elders by an upright demeanour before them, disrespect and low breeding by lounging or slouching. This is the case at all times; but a hundredfold more so, in sitting at the table. Here, it is an offence to put hands or elbows forward. One must hold oneself straight on one's chair. Ease must be sacrificed to propriety. Respect for others forbids any thought of personal comfort. And this respect must culminate in one's attitude to the hostess, the mother of the family, or the lady of the house.

[To be continued.]

That society is the greatest where the highest truths become practical.—Swami Vivekananda.

THE VISISHTADVAITAVADA*

IN any review of the philosophy of Visishtadvaita the name of that great Vaishnava philosopher, Ramanujacharya, its greatest expounder, comes foremost to one's mind. But we must first proceed to enquire whether Ramanuja's system has any title to be considered an ancient system, and whether Ramanuja was the first to found or devise it or there had been any other authorities before him.

The Vedantins of Sankara's school acknowledged the existence of Vedantic teachings of a type essentially different from their own. In the Brahmasutras we find different sages interpreting differently passages of the Upanishads. Ramanuja also claims to follow in his Bhashya the authority of Bodhayana who, it appears, had composed a Vritti on the Sutras. Thus we have in the beginning of his Sri Bhashya: भगवद्बोधाग्रयनकृतां विन्तीर्णो ब्रह्मसूत्रवृत्तिं पूर्वाचार्याः संविद्धिपुस्तकानुसारं सव्याचाराणि व्याख्यास्येने । "Foregoing teachers have summarised the elaborate commentary by Bhagavan Bodhayana; the words of the Sutras are going to be explained (by me) according to their views." Pundit Rama Misra Sastri's Edition of the Sri Bhashya has words to the following effect: "As the truth of the Atman cannot be easily comprehended without the support of argument, the great Rishi Krishnadvaipayana (Vyasa) compiled the Vedanta in four chapters. This, again, propounding the Dvaita, Advaita, Visishtadvaita, and Suddhadvaita systems of philosophy, is difficult to be grasped by the ordinary intellect; thinking thus the Maharshi Bodhayana elaborately explained it in his Vritti from the Visishtadvaita standpoint. Those foregoing Teachers who came to understand the Sutras of the Upanishads on the strength of that Vritti, e. g. Tanka, Dramida, Guladeva and others, wrote treatises in annotation by keeping to the Visishtadvaita doctrine. On the basis of all these the Sutras are going to be explained by Ramanuja." So we see that Ramanuja had distinguished predecessors in the persons of Bodhayana, Tanka

and Dramidacharya, the last of whom preceded Sankara in point of time. Then again the Bhagavatas also were the forerunners of Ramanuja, for to theirs the latter's doctrines are closely allied. But undoubtedly it was Ramanuja who gave the finishing touch to this school of thought and put it for the first time on a rational and philosophical basis.

Visishtadvaita means qualified non-duality, or non-duality with a difference. According to this system of Vedanta, Brahman is not merely pure being or pure thought, but is a conscious Subject endowed with all imaginable good qualities. The Lord is not intelligence itself, but intelligence is His chief attribute.

Let us next see how Ramanuja interprets some important passages of the Upanishads, the Gita, the Vishnu Purana and other later authoritative writings. The most important passage *Tat-tamasi* in which Sankaracharya found the identity of the individual soul with the Universal Soul and which according to Dr. Deussen is the greatest truth ever discovered by the human mind, is differently interpreted by Ramanuja. *Tat*, according to him, is the Highest Brahman, while *Tam* refers to the Highest Brahman as embodied in matter and individual souls. That there is no identity of Jiva and Brahman, he supports by quoting the following sloka of the Bhagavad-Gita—

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागतः ।

समं सपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ xiv. 2.

"Abiding by this knowledge, having attained to My Being, neither do they come forth in evolution, nor are they troubled in involution," and explains *Sadharma* as meaning similarity in certain respects, and not identity as maintained by Sankara. He quotes in his Sri Bhashya a number of passages from the Vishnu Purana and some other Puranas, in support of this doctrine.

His doctrine of Qualified Non-duality is briefly stated below:—There is only One All-embracing Brahman. This Being is not destitute of qualities but rather endowed with all imaginable good qualities, so that when He is called Nirguna (without attributes) it has reference to the absence of all bad qualities only. Brahman is not Chit (pure Knowledge) but Knowledge is one of His chief

* A paper read at the last anniversary meeting of the Vivekananda Society of Calcutta, by Mr. Aditya Kumar Bhattacharya.

attributes. The Lord is all-powerful, all-pervading, all-knowing, all-merciful. He contains within Himself whatever exists. According to Sankara, on the other hand, the non-qualified Highest Brahman is One without a second, all plurality being a mere illusion, and can only be defined as pure Being or pure Consciousness. Brahman, according to Ramanuja, comprises within Himself distinct elements of plurality. Whatever is presented to us by ordinary sense-experience, viz., matter in all its modifications and individual souls of different degrees of evolution, are essential, real constituents of Brahman's nature. Matter and souls (*Akṣit* and *Chit*) constitute the body of the Lord, who pervades and rules all things—material or immaterial—as their *Antaryāmin* (Internal Ruler). They are to be looked upon as His modifications, but they have enjoyed a separate individual existence which is theirs, from all eternity, and will continue to do so for ever. They will never be entirely resolved into Brahman and be absolutely one with It, as Sankara maintains. They exist in two different conditions. There is the normal state, when each unit is conditioned by name and form. Then, there is the period when they go back to that subtle state in which their ordinary, gross attributes disappear, and they remain without distinction of individual forms and names. Matter is then unevolved, and the individual souls are not joined to material bodies and their intelligence is then in a state of contraction (*Sankocha*). This is the *pralaya* state which recurs at the end of each Kalpa and Brahman is said to be in His causal condition (*Kāranāvasthā*). It is to that state that the scriptures holding *Abheda* or non-differentiation refer. But Brahman is then not absolutely one, for in Him are contained matter and souls in a germinal condition. And as that subtle state does not allow of individual distinctions being made, this aggregate of matter and souls is not counted as something second in addition to Brahman. When the Pralaya state comes to an end, creation takes place owing to an act of volition on the Lord's part. Unevolved matter then passes over into its other condition. It becomes gross and acquires its present attributes, and the souls enter into connection with material bodies according to their past Karma in previous existences, their intelligence undergoing a certain ex-

pansion (*Vikāśa*). The Lord together with matter in the gross state and these manifested souls is Brahman in the condition of an effect (*Kāryavasthā*). The cause and the effect are thus in reality the same, for the effect is nothing but the cause which has undergone a Parināma or change.

According to the acts done in former births the Jivas experience the Samsāra—the endless cycle of birth and death. He who, by the grace of the Lord, meditates on Him in the way laid down by the Upanishads and practises the Jnana Yoga, reaches final Emancipation. This means that after death he passes through the different stages of higher and higher existence up to the world of Brahman and there enjoys an everlasting blissful existence from which there is no more lapse into the sphere of transmigration. The characteristics of the liberated soul are similar to those of Brahman. It participates in all the divine powers and qualities of Brahman, with the single exception of His power to project, rule and retract the whole universe.

We now propose to make a critical study of the agreements and differences in the chief points of Ramanuja's doctrine and those of Sankara. We shall notice here briefly the most fundamental differences between Sankara's school and that of Ramanuja. The basic principles of both the schools should be first of all examined. If we understand their difference in these essentials we shall easily be able to follow their other differences, which are but the necessary deductions from them. The theory of Being is true according to both the schools, but while according to Ramanuja the theory of Becoming is real, Sankara maintains that it is unreal, an illusion. In other words, Sankara advocates the Vivarta Vada (apparent manifestation) while Ramanuja is in favour of the Parināma Vada (actual modification). As regards the theory of Knowledge, Sankara maintains that true Knowledge is Absolute, that is, is one in which there is no differentiation of Subject and Object, which characterises only the phenomenal world. He was in this respect the forerunner of Kant who affirms that true knowledge is something transcendental. Ramanuja, on the other hand, holds that true knowledge can be enjoyed in the phenomenal plane too, that is to say, knowledge in which there is consciousness of Subject and Object

is not unreal as Sankara maintains it to be. From these basic differences follow the minor ones, but we have no space to go into details and must be content with touching only some chief points in which the two systems agree on the one hand and disagree on the other. Both systems teach Advaita or monism. According to Sankara, whatever is, is Brahman and Brahman is absolutely homogeneous so that all plurality and distinction must be illusory. According to Ramanuja also whatever is, is Brahman but Brahman is not of a homogeneous nature for He contains within Himself elements of plurality, so that the universe with its matter and souls is also real. Sankara's Brahman is impersonal, unconditioned,—a homogeneous mass of pure consciousness, while according to Ramanuja He is a Person, a conscious Subject, endowed with all blessed qualities, who permeates and rules the universe. Ramanuja's Jiva or individual soul is eternally minute, and separate from Brahman, while that of Sankara is identical with Brahman,—only it does not know its true nature owing to Avidya or Ignorance, and this makes the seeming difference. To Ramanuja, Moksha or final emancipation of the soul is, as we have seen, its passing through different stages of heavenly existence to the sphere of Brahman, where it will enjoy pure bliss for all eternity. While according to Sankara this kind of Moksha is only an apparent one and is for the worshipper of Saguna Brahman—the Brahman with attributes, which is a limiting conception of Brahman. True Moksha according to Sankara is nothing but the absolute merging of the individual soul in the Universal Soul,—the Para Brahman.

Ramanuja attaches more importance to Bhakti than to Jnanam. Ramanuja's theory of the Jiva is not scientific and does not stand the test of scrutiny. Ramanuja's system readily appeals to the popular imagination, but from a philosophical standpoint Sankara's has a surer foundation, and is unassailable. If you wish to arrive at a conception of the highest truth and not stop to make a compromise anywhere, you will have to sit at the feet of Sankara, and study his works and his commentaries on the Upanishads, the Gita and the Brahmasutras, to satisfy your intellect. But next to Sankara, to Ramanuja must be assigned a very high place among the later philosophical thinkers

of India. Ramanuja belonged to the 12th. century A. D. At the present time Ramanuja has a considerable following in India, especially in the South. The superiority of Ramanuja consists in the fact that he was the first to present on a philosophical basis, a doctrine which reconciles the reality of the empirical world with monism—a doctrine which is more easily comprehended by the average mind than the one in which the unreality of everything that presents itself to us is the basic principle.

JUSTICE, FREEDOM, BROTHERHOOD

What is this—the vague aspiring
In my soul towards unknown good,
For no selfish end desiring
Blessings dimly understood?
'Tis the World-Prayer drawing nearer,
Claiming universal good,
Its first faint words sounding clearer,
Justice, Freedom, Brotherhood.

What is this—the strong emotion
Pulsing in my heart to-day,
Sweeping, like th' inflowing ocean,
Time-wrought barriers away?
'Tis the World-Hope drawing nearer,
Planning universal good,
Its first faint thoughts showing clearer,
Justice, Freedom, Brotherhood.

What is this—the mystic rhyming,
Rising, falling in my brain,
Banishing, with solemn chiming,
Every selfish care and pain?
'Tis the World-End drawing nearer,
Hailing universal good,
Its first faint notes ringing clearer,
Justice, Freedom, Brotherhood.

What is this—the tender shining
In the eyes of those I meet,
As they turn to me, divining
All my visions strange and sweet?
'Tis the World-Bond drawing nearer,
Pledging universal good,
Its first faint signs showing clearer,
Justice, Freedom, Brotherhood.

[Quoted in an address by the Rev. T. Rhodda Williams, published in "Light," London.]

NERVOUS IMPULSES

*Report of a lecture by Dr. J. C. Bose, C. I. E.,
at the Advaita Ashrama, Mayavati.]*

IN the afternoon of June 23rd. the Mother brought her guests up to the Ashrama, and there monks and visitors sat in a circle, to listen to a talk by Dr. J. C. Bose. It has become a custom with Dr. Bose, when visiting Mayavati, to give at least one lecture to the assembled monks, and on this, his third visit, the tradition was notably maintained.

Dr. Bose is the ideal teacher. Not only does he start always from the familiar, and make each point simple to demonstration, as he proceeds, but he appears unable to pass from one step of an argument to another, until definitely satisfied that all, even the lowliest of his hearers, understands.

On the present occasion, the lecture was on Nervous Impulses. The speaker began by pointing out that while we were all seated in a circle, round which would pulse the message that he would speak, there must be something between us to carry his thought. That something was the air. Without it, though he might speak, and we listen, there would be no sound. Thus we were dependent on three different things—a sound-producer, a sound-carrier, and a sound-receiver. Passing to electric systems, he made diagrams of batteries, or current-generators, with their wire conductors, leading to receivers, and he showed how the self-same current, pulsing along the wires, might be expressed in the receiver, as a sound—in a bell—as a flash of light—in a lamp—or as motion. In the needle-telegraph, which again was shown by diagram, we were made to understand how the needle was deflected to right or left, according as the wires brought *plus* or *minus* electricity to the receiver. Here it was clear that there must be two different kinds of impulse.

A man, similarly, from one point of view, was such a system. From his brain, white threads, or nerves, went out to all parts of the body, as conductors of impulses. Messages from the whole universe, falling upon these nerve-ends, were conveyed by them to the brain, there to waken, perhaps sensation, perhaps a returning impulse. Sensations might be of light, of sound, of touch, or what not. From this point of view, the message sent inwards along the nerves was called *stimulus*, and the reply, whether of movement or sensation was called *response*. Strike, or prick, or burn the muscle of the arm for example, and immediately it responds, by thickening, shortening, and contracting. It twitches up, and moves itself away from

the source of stimulus. But here it is clear that two different kinds of impulse might be sent, for we can relax the arm by will, as well as contract it. Or we may see this duality of current in another way—as pleasure and pain. Let us stroke or tickle gently, and have we not a sensation of pleasure and relaxation? The kitten visibly swells under our caresses but let the same contact be multiplied in strength. We have now a blow, and we shrink from the pain. Thus with heat, with light, with almost every form of stimulus, the feeble application produces pleasure, the excessive, pain.

Here the lecturer passed to the plant and showed that in the sensitive plant, *Mimosa*, we have something like a vegetable arm, which can be lowered and again raised, in response to stimulus. Then a few minutes were spent on one of Dr. Bose's own discoveries, and we examined the nerve-threads in ferns and cauliflower. Returning to the question of the animal nerve, and repeating the same statement as before, that the nerve, carrying messages of pleasure or pain, must have two different methods of expressing these—which for the sake of convenience, might be thought of as right-handed and left-handed molecular twists—it was clear that in a message of pain, there must also be the potentiality of the gentler pleasurable message, only marked, or overcome, by the volume of the painful. Dr. Bose then asked the question, Have I anything within, by which to pre-determine the message that a nerve shall carry? He showed how a slight pre-disposition, a slight "tuning" on the part of the nerve itself, might be sufficient to convert a current of pain back as it were, into one of pleasure. Hence rising to the height of the argument, a man might live in the midst of suffering, and never know it. That which was within was everything. "It lies with me, and me alone, to determine," he ended, "whether the thing that was intended as a blow, shall not be to me the highest good." "It is not what happens to us, but what we make of it, that is the crucial factor in our lives."

The little audience had listened breathless, to the gradual unfolding of this significance of the subjective element in life, and one exclaimed, as we broke up, "How wonderfully science can be spiritualised!"

The vision of the snows, that had been in sight when we sat down, had faded, when we rose, and only the sombre shadows of the dusk were left. Nightfall was at hand, amidst the looming purple of the hills. For a few minutes we remained, in friendly chat, and then we parted, guests and hosts, thinking with sadness, of the longer parting, only a few days away, when the workers should have left us, to return to their work.

AMRITABINDUPANISHAT

(Continued from page 134)

घटवद्विविधाकारं भिद्यमानं पुनः पुनः ॥

तद्भ्रमं न च जानाति स जानाति च नित्यशः ॥१४॥

शब्दमायावृतो नैव तमसा याति पुष्करे ॥

मिश्रे तमसि चैकत्वमेकं पवानुपश्यति ॥१५॥

शब्दाक्षरं परं ब्रह्म तस्मिन्दीपो यदक्षरम् ॥

तद्विद्वानक्षरं ध्यायेद्यदिच्छेच्छान्तिमात्मनः ॥१६॥

द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ॥

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥१७॥

14. When various forms like the jar are broken again and again the Akâsha does not know them to be broken (a), but He (b) knows perfectly (c).

15. Being covered by Maya, which is a mere sound (a), It does not, through darkness know the Akâsha (the Blissful one). When the ignorance is rent asunder, It being then Itself only (b), sees the unity (c), (d).

14. (a) *Just as the all-pervading Akâsha does not perish when the jars which held it are broken, so it is with the all-pervading Self at the destruction of the body, its upadhi again and again.*

(b) *He*—the ever-manifest, all-knowing, blissful Self.

(c) *Knows perfectly*—that He is ever unborn and deathless.

15. (a) *Maya...a mere sound*—(a) Maya which is a mere word having no real (unending) existence, or (b) Maya which is the cause of the phenomenal world composed of sound &c.

(b) *Being...only*—there being the utter absence of the differentiation between the subject and the object.

(c) *Unite*—of the individual soul with the universal Soul.

(d) *Being covered.....unity*: (a) Just as a man, though possessed of his senses and faculties, cannot find a particular thing, however near it may be, if he is blinded by darkness, so the Atman does not know its own nature as Existence-Knowledge-Bliss through the covering of Maya. Or (b), just as the Akâsha shut up within the jar knows not that it is the same infinite Akâsha, so the

16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman (a), if he desires the peace (b) of his soul.

17. Two kinds of *Vidyâ* (a) ought to be known—the Word-Brahman (b) and the Supreme Brahman. One having mastered (c) the Word-Brahman (d) attains to the Highest Brahman.

individual soul being covered by the darkness of Maya does not know its real nature. When the jar is broken, there remains the one infinite Akâsha; similarly, when the covering of Maya is rent asunder by Jnanam, the Atman shines in its own essence of One-only-without-a-second.

16. (a) *Meditate.....Brahman*—as "I am Brahman."

(b) *Peace*—in the form of the annihilation of all misery caused by Avidya, i. e., the state of Moksha.

17. (a) *Two kinds of Vidyâ*—the *Apard* or the lower, and the *Pard* or the higher. Realisation of the Self is *Pard-vidyâ*, and all other forms of knowledge are *Apard-vidyâ*. The latter are also *Vidyâ* because they dispel *Avidyâ* or ignorance in a way—but they are subsidiary to the former.

(b) *Word-Brahman*: The Vedas with the Upavedas &c. With each of the four Vedas is attached an Upaveda; thus we have the sciences of medicine, warfare, music and mechanics.

(c) *Mastered*—*Nishadta*: lit., plunged deeply into.

(d) *Mastered the Word-Brahman*: Assimilated the

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ॥
 पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥१८॥
 गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ॥
 क्षीरवत्पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥१९॥
 घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम् ॥

18. After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and Realisation (a), should discard the Vedas altogether (b), as the man who seeks to obtain rice discards the husk.

19. Of cows which are of diverse colours, the milk is of the same colour. (The intelligent one) regards Jnanam as the milk, and the many-branched Vedas as the cows (a).

20. Like the butter hidden in milk (a), the Pure Consciousness (b) resides in every

spirit of the Vedas by proper study, discipline and contemplation.

18. (a) *Knowledge and Realisation*—*Knowledge*, by a study of the Scriptures, and *Realisation*, by a practical application of the highest truths thereof, through the instructions of the Guru.

(b) *Discard...altogether*—when he knows that a mere study of the Vedas and the performance of the Karma-kānda inculcated therein cannot bring on the utter annihilation of *Samsāra*, and that the end of the Vedas is the realisation of the Self, he gives up the former as no more needful and exclusively devotes himself to the latter.

19. (a) *The many-branched.....cows*—The Vedas have numerous recensions, but each of these sets forth the same highest Truth, "Thou art That," in different words. The "milk" (Jnanam) is the chief concern of the cowherd (seeker after Truth), the "colour of the cows," of the book-learned.

20. (a) *Like.....milk*: As the butter, before being churned out, pervades every particle of the milk in the jar, in the unmanifested form.

(b) *Pure Consciousness*—The Atman, the essence of knowledge and bliss.

सततं मन्ययितव्यं मनसा मन्थानभूतेन ॥२०॥
 ज्ञाननेत्रं समादाय उद्धरेद्ब्रह्मवत्परम ॥
 निष्कलं निश्चलं शान्तं तद्ब्रह्माहमिति स्मृतम् ॥२१॥
 सर्वभूताभिवासं यद्भूतेषु च वसत्यपि ॥
 सर्वानुग्राहकत्वेन तदस्म्यहं वासुदेव-
 स्तदस्म्यहं वासुदेव इति ॥ २२ ॥

ॐ भद्रं कर्णेभिः ० । ॐ स्वास्ति न इ० ।

ॐ शान्तिः शान्तिः शान्तिः ।

इत्यथर्ववेदेऽमृतबिन्दूपनिषत्समाप्ता ॥

being. That ought to be constantly churned out by the churning rod of the mind (c).

21. Taking hold of the rope of Knowledge, one should bring out, like fire (a), the Supreme Brahman. I am that Brahman indivisible, immutable and calm,—thus it is thought of (b).

22. In Whom reside all beings, and Who resides in all beings by virtue of His being the Giver of Grace to all—I am that Soul of the universe, the Supreme Being, I am that Soul of the Universe, the Supreme Being (c).

"Om! O Devas, &c." (The same *Sāntipāṭi* as on page 14, Jan. P. B.)

Here ends the Amritabindupanishad as contained in the Atharvaveda.

(c) *That ought.....mind*—That pure Consciousness should be made manifest by means of constant meditation and discrimination ("Neti, Neti" process).

21. (a) *Like fire*—Just as fire is produced, as in the case of the Sacrificial fire, by churning.

Here, the mind is the rod, the knowledge which sees the unity of the Jiva and Brahman is the rope, and the constant meditation is the churning, the friction, which brings out the "fire," i. e., leads to the realisation of the Paramatman.

(b) *Thought of*—by the men of Realisation.

22. (a) *I am that &c.*—Hence dawns the Realisation that all beings reside in me and I in them. The repetition indicates the close of the Upanishad.

AMARNATH

(A REFLECTION)

AMONGST the pilgrimages in India, Amarnath, though by no means the most popular, ranks in sanctity amongst the foremost. So remote, so difficult of access, the vision of Amarnath remains to the devout Hindu mostly an ideal hidden in the breast, to the realisation of which few dare to aspire. Some brave householders there are who dare to undertake the journey and boldly meeting all obstacles, push on till the arduous task is accomplished. But it is the bold Saunyasins who form the main body of the train of devotees who yearly wind their way along hill and dale, up rugged paths that lead across glaciers, through mountain-passes, higher and higher till all sign of human habitation is left behind and the Holy of holies is reached, the seat of Siva, amidst the eternal snows of the mighty Himalayas.

Dead to the world, sacrificed on the altar of his Lord, the Saunyasins, the lover of Siva, indomitable, holds light risk of life or limb and cheerfully combats Nature overcoming all hindrances to reach the cave of Amarnath, there to realise his ideal, there to meet his God, face to face. For Amarnath is the abode of Siva. Through all ages the great God resides there.

On His seat of ice, shaped by no human hand, in the lofty cave, Nature's own handiwork, lost in eternal meditation, dead to the world below, the greatest of all Yogis, the Conqueror of Time, pursues His own course. Siva, naked and simple, on His milk-white throne, full of majesty and glory, undisturbed, touched by naught, unconscious of His surroundings, enraptured, lost in ecstasy!

But once in the year, when the moon is full in the month of Shravan (July—August), the All-merciful rouses Himself from His state of bliss. For prostrated at His feet lie His own. They have come this day to see His smiling face, the face of the Compassionate One, who listens to our prayers, who accepts our homage and humble offering, and above all, who gives freedom to the soul. Blessed is he who can touch the ice-ligam and forget himself in that touch, knowing that this day he touches the feet of the Lord. Day of joy, day of beatitude, the worshipper united with his God! God and Soul in solitude, alone!

As once the holy Ganges, on her course downward to bless humanity, found her way through the matted locks of Siva, so at Amarnath, from above the cave, from over the head of Siva, the Amar-

ganga comes tumbling down to wash away the sins of the pilgrim bathing in its icy waters.

To those to whom Nature speaks, to those who are lifted into ecstasy by the beauty of surroundings, the whisperings to the soul are many on the way to Amarnath. Craftsman's skill and artifice are left behind and in Nature we live and move and have our being. With Nature we converse. And various are the voices that call to us: the low whispering of the meadow flower, softly chanting of purity and simplicity; the unbroken flow of the river pointing to a goal to be reached by steady progress; the smooth, rippleless lake, mirror-like reflecting its surroundings even as the mind becalmed may reflect the Truth eternal; the wind moaning in pine and deodar forest bewailing the sorrows of life; the wild mountain torrents shouting forth Siva's cry of joy and victory. And again as we proceed, the grey white mountain peaks tower high above the clouds pointing upwards to regions above the turmoil of the world, reminding us of spiritual spheres beyond the clouds of ignorance and delusion. And then, by the unmatched brilliance of stars and moon—sublime, unexpressible beauty—the soul is captivated and enchanted.

The day is far spent. Fain we would linger on this sacred spot, fain we would shake off all that binds us and drags us down from these spiritual heights. The spirit is willing but the flesh is weak. And so, one by one the pilgrims retreat to more hospitable abodes. And once more Siva is left the sole master of the Cave of Amarnath.

The pilgrim returns to the plains and resumes his ordinary course of life. But the soul is expanded, it has tasted of a greater freedom. And henceforth the Light of Amarnath illumines all his actions. The memory of the greatest event of his life remains indelible. And the Saunyasins wanders from place to place carrying high the banner of Siva Amarnath, the Lord of the Immortals.

A PILGRIM.

Route to Amarnath.

	Miles	Height
1. Islamabad to Eishmaham	14	
2. Eishmaham to Pahalgam	14	
3. Pahalgam to Chaudanwara	10	9,500 ft.
4. Chaudanwara to Shishram Nag	10	12,000 .. cross pass
5. Shishram Nag to Panjitarni	11	14,000 ft.
6. Panjitarni <i>viz</i> Bhiron Ghati to Amarnath Cave		17,000 .. 13,000 ..
and back to Panjitarni (lower road)	5	cross pass
7. Panjitarni to Astan Marg	12	15,000 ft.
8. Astan Marg to Pahalgam	16	
9. Pahalgam to Eishmaham	14	
10. Eishmaham to Islamabad	14	

DOMINIONS OF THE BOUNDARY

All is not daylight in the day,
Nor knowledge in the known;
The life we are, the prayer we pray,
From deep, to deep, is blown.

Though Reason claim omniscient worth
And lush her dogmas thrive:
Our present home is more than earth,
Our senses more than five.

And the mystic who sees the star-folk throng,
Where we but the noonday blue,
Knows no religion yet was wrong
And never a myth untrue.

The wrong road now was the old highway
Of young Truth's caravan;
To-morrow is not to-day, to-day,
Nor the baby yet a man.

Though mountain watchmen daily see
Horizons widen far,
Dominions of the Boundary
Have ever ruled and are.

—Bernard O'Dowd.

LOOK NOT BEHIND

AMONGST the Hindus, especially the ignorant classes, there is a kind of folk-lore about ghosts. Though myself a believer in apparitions, I have never seen any. But because we do not see a phenomenon, it is not right to disbelieve it. A posthumous child could not say that he had had no father, simply on the ground that he had not seen him. Believe or disbelieve, it is none of my concern. I am not going to convince you by arguments. Henry Wood has said,—

"A man convinced against his will,
Is of the same opinion still."

Well, now to my subject. Many times we hear people telling stories about ghosts, either to those of their own kith and kin or to children. One of the stories that comes to my mind now is, that when a ghost passes us or when it is near

us, it calls us by our own name. They say it calls us three times. If we "look behind" between or after these calls, we are obsessed. So, their advice is, "Look not behind."

Some time ago, when I had been out for a change on the hills, I took hill-climbing trip with some of my friends. That was my first experience in hill-climbing. My friends, who were well up in the art, went up much in advance of me. This time, too, their advice was, "Look not behind."

"Look not behind," it seems, has another meaning, in the case of the ghost story. I do not believe, that on "looking behind," when in the presence of an apparition, we shall be obsessed, unless we fear. The same is the case when climbing up a steep hill. When we "look behind," a feeling of giddiness comes over us at the sight of the deep incline, and we are overcome with fear lest the foot may slip, and the fall deep down below may end in death.

My friends, I would strongly advise you also, "Look not behind, but go forward with zest and courage." The "behind" is deep and many times dark, but the ascent, the "onward march," is sunny and beautiful. There may appear many difficulties on the way, but we should not be daunted at their ephemeral aspect. They are short-lived, like the moths that buzz round a lamp.

Be a Lamp, yourself, and let the moths - your difficulties—hover round you, buzzing as much as they like. Stand your ground like a lamp, ever "looking forward," the moths buzzing round you. Do moths ever hurt a lamp? No, it is not possible. So be a lamp, and let the moths—your difficulties—be swallowed up by you - the lamp.

Hold your ideal, whatever it may be, before your eyes. Never let it slip in the back-ground. If you "look back," the ideal being in front of you, you lose its sight, and there is a break in your *concentrated* gaze. "Look not behind," bold pilgrim, but "Ever look forward," and march on. There are no difficulties. There is no fear. The difficulties that may hover round you will be, rest assured, burnt by you—the lamp.

Again, "Look not behind." "Ever look forward," and pass on heedlessly towards your Goal.

—D. K. RELÉ.

THE UNIVERSAL RACES CONGRESS

WE have much pleasure in bringing to the notice of our readers the inauguration of the above Congress held for the first time, from July 26 to July 29, 1911, at the University of London, Imperial Institute Road, South Kensington, S. W. with the Right Hon. Lord Weardale as President. The Object of the Congress was "to discuss in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation." Considering the spirit of the times when harmony is the watchword, and when "the old attitude of distrust and aloofness is giving way to a general desire for closer acquaintanceship," a Congress like this is most opportune, and we had no hesitation in predicting a complete success for it.

It is a noteworthy fact that the names of five distinguished Indians found a place in the Executive Council of the Congress, and among the 68 writers of theses we find the names of Principal Brajendranath Seal who opened the first session of the Congress with his paper entitled 'Meaning of Race, Tribe and Nation'; of Sister Nivedita who contributed a paper on 'The Present Position of Women'; and of the Hon. G. K. Gokhale, who read a paper on 'East and West in India.' The papers (which were taken as read) have appeared, collected in volume form, both in an all-English and an all-French edition, about a month before the Congress opened, and among the contributors will be found eminent representatives of more than twenty civilisations. Any one who desires to become a passive member by paying 7s. 6d., will receive the volume of papers comprising about 500 pages (including a select bibliography) and all other publications.

The Congress was divided into eight sessions, the subjects for discussion being: (1) Fundamental Considerations. (2) Conditions of Progress (General Problems). (3) Conditions of Progress (Special Problems). (4) A. Special Problems in

Inter-racial Economics; B. Peaceful Contact between Civilisations. (5) The Modern Conscience in relation to Racial Questions (General Problems). (6) The Modern Conscience, etc. (The Negro and the American Indian). (7) Positive Suggestions for promoting Inter-racial Friendliness. (8) Positive Suggestions (continued).

Further information may be obtained from Mr. G. Spiller, 63 South Hill Park, Hampstead, London.

REVIEWS

The Science of Social Organisation, or The Laws of Manu in the light of Theosophy. By Bhagavan Das, M. A. Published from the Theosophist Office, Adyar, Madras. Size $7\frac{1}{2}'' \times 5''$. Pp. xxv + 360. Cloth bound, Rs. 2 as. 8. Nicely got up.

Manu-Samhitā is rightly said to be the quintessence of the Vedas, containing as it does the immortal code of laws, the concentrated wisdom of the Rishis, for the guidance of man in all stages of life, spiritual and secular. "Manu's schemes," says the author, "is the nearest and only approach to a workable socialism that has been tried in our race, and that succeeded for thousands of years. So much so is this the case that, indeed, all civilisations.....have perforce conformed to it in general outline, however much differing in minor details; and where and when they have not so conformed, have not only failed to make improvement, but have suffered decay." "Society at the present time" says Mrs. Besant in the introduction, "is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time." "His (Manu's) *precepts*" she holds, "cannot be followed blindly in an age so far removed from that in which He spoke; but His *ideas* contain all the needed solutions," and these have to be applied to modern conditions. "The present volume is an attempt to suggest a few adaptations."

The origin of the book was a series of lectures delivered by the author at the Annual Convention of the Theosophical Society, held at Benares in December 1909. The topics are:—(i) The Foundation of Manu's Code of Life, (ii) The World-Process and the Problems of Life, (iii) The Problems of Education, and (iv) The Problems of Family-Life and Economics of Government and of Religion. To elucidate the points at issue, a free rendering of the authorities quoted in the footnotes in their original, are given in the body of the book. The fund of scholarship and thought that Mr. Bhagavan Das has brought to bear upon this interpretation of the time-honoured Codes of Manu in the light of Theosophy will best be profited and valued by those who hold to the Theosophical views. But the lay reader will find in it much to interest and benefit him, though he may not agree with the thoughtful author in many of his deductions and suggestions.

In the two concluding pages we read this dedication, "This work is inscribed to A. B. My Mother,—physical in past lives, super-physical in this—by whose wish it was composed," and a poem in five verses each of which ends with "Mother mine, O mother mine."

The Hindu Musical Scale and the Twenty-two Shrutees. By Krishnaji Ballal Deval, Retired Deputy Collector. Published by the author at Poona. Size $8\frac{1}{4}'' \times 5\frac{1}{2}''$. Pp. viii+49.

To a Hindu, music is not only an art and a science but a part of religion, and as such was most assiduously practised and developed almost to a state of perfection by the Aryan Rishis. But it is a matter of deep regret that being treated with scanty respect and lack of encouragement, it is a dying art nowadays. Hence we hail the above treatise as a timely publication from the pen of

an amateur who has evidently taken great pains to study the Science of Hindu Music with an eye to correctness and accuracy, and proves with what wonderful mathematical precision the Hindu scales of music were formulated. After comparing the laws of musical sounds according to old Hindu authorities and modern Western Scientists, the author ingeniously shows how the seven principal notes of the Hindu scale have evolved from the simple rules laid down by the old authorities, and inserts 15 minor notes in between them, thus making up 22—the recognised Shrutees of the Hindu Musical Scale. "A *Shrutee*," Mr. Deval points out in conclusion, "is not a *unit* of measurement.....but it is an interval lying between any two consecutive notes, and as such is liable to be subdivided into as many smaller intervals as there may be modifications of tones." The four tables which accompany the book are full of interesting information. The author advises the use of the Diachord, of which he suggests a simple pattern, in playing on instruments, and warns us against the use of the instruments of the harmonium family, as they are based on the European Temperate Scale which is admitted by Western musicians even to be a defective scale. We hope the brochure will go a long way towards awakening in our countrymen the sense of the importance of rejuvenating an art which vibrates the innermost chord of the heart as nothing else can do.

Magnetic Aura or Personal Magnetism

By Prof. S. V. Raghavachary, C. L. D., D. P. Sc. With an introductory Paper on The Occult Significance of Personal Magnetism by Swami A. P. Mukerji. Published by The Latent Light Culture, Tinnevely. Size $6\frac{1}{2}'' \times 4\frac{3}{4}''$. Pp. vi+49.

"The aim and object of human nature," remarks the author in the Chapter on Self-

Control, "is the acquisition of *success* and *power*," which he explains as "the ability to attract, persuade and influence or control his fellow-creatures." We are sorry we do not hold humanity so low as that. The higher Hindu Scriptures do not advocate the practice of Self-control for such mundane ends, and we should strongly protest against the importation of any Western materialistic trash like that within the sacred precincts of our religion.

The prescriptions of the "exercises" in Chapter V. on The Way of Mastery, are apt illustrations proving how the sublime is often made ludicrous and ridiculous when put forward by irresponsible men, against whom the Professor warns the would-be initiate into his occult mysteries, who being a "changed person" after the completion of "all the exercises" (numbering 3, which by the way are but variations of the Delsarte system), will be full of "magnetic charm which no one can resist," and who will be "more or less a *battery* ever radiating a subtle current which draws the whole attention of the world"! How we wish that "Personal Magnetism," "the name given to the Universe-force manifested in human life" were so cheap and easy of attainment.

Mukerji Swami concludes his introduction—which by-the-by teems with big black types and big capital letters which practically serve no other purpose but tiring the reader's eye-sight,—by advising those who will ask him "impatiently," "But how shall I express the Higher Self," to "Read, mark and inwardly digest the instructions embodied in the book....." Though we fail to be so sanguine as Swami Mukerji, we must admit that this pamphlet contains some sound advice to weak and feeble-minded persons who think that their life is a hopeless failure,

GLIMPSES

Mind and soul and body—this trinity called person—resteth on union like three sticks (standing with one another's support). Upon that (trinity) everything rests. That is also called Purusha or Being.—Charaka.



To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
—Whittier.



Yet do thy work; it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.
—Ibid.



Even though you perform sacrifice with your bones and flesh for fuel, and kindle and burn yellow the sacrificial flame therewith, unless your heart melt with love and compassion, you cannot attain the golden gem—the blissful Lord.

—Geims from Tirumantram.



What is offered to the fixed Deity in a temple of brick and mortar will not benefit the walking temples (Saints); but what is offered to the walking temples (Saints) will go to the Lord Himself in the temple.—Ibid.



Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life. Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.
—E. R. Sill.



Great Sun-god! Continue to give us your light that the leaves and grass may grow so that our cattle will increase and our children may live to be old.

Our mother! (the Moon), give us sleep that we may rise again like our father (the Sun). May our lives be strong and may our hearts feel good towards our white brothers, as we are all your children.—A hymn of the Red Indians.

GLEANINGS

If only every man understands that he not only has no right but has no power to arrange the life of others, and that the business of each man is simply to arrange his own life in accord with the supreme religious law revealed to him—then the painful, bestial organisation of life—so incompatible with the demands of our souls—of all the so-called Christian peoples which is now becoming worse, will vanish of itself.—Tolstoy.

Says Mr. Andrew Carnegie in his book "Problems of To-day":—"None of the professions regard great wealth as the chief prize. Its acquisition is not their aim....The inventor, the architect, the engineer, and the scientist all have nobler rewards before them than riches. Only a modest competence is the reasonable expectation of all these classes. The great teachers of their fellows, the presidents and professors of our seats of learning, and the teachers of our common schools—what thought have they of bowing before the vulgar idol of wealth? Our poets, authors, statesmen, the very highest types of humanity, are above the allurements of money-making. These know of higher satisfactions and nobler lives than those of the mere millionaire. Having their nobler missions, they have no time to waste accumulating dross.

"All these men are quite right, for beyond a competence for old-age, which need not be great and may be very small, wealth lessens rather than increases human happiness. Millionaires who laugh are rare. The deplorable family quarrels which so often afflict the rich generally have their rise in sordid differences about money. The most miserable of men, as old-age approaches, are those who have made money-making their god; like flies bound to the wheel, these unfortunates fondly believed they were really driving it, only to find when tired and craving rest that it is impossible for them to get off, and they are lost—plenty to retire upon but nothing to retire to, and so they end as they began, striving to add to their useless hoards, passing into nothingness, leaving their money behind for heirs to quarrel over, only because they cannot take it with them—a mel-

choly end much less enviable than that of their poorer fellows.

"Wealth confers no fame, although it may buy titles where such prevail. Nor are the memories of millionaires as a class fondly cherished. It is a low and vulgar ambition to amass money, which should always be the slave, never the master of

No such nature as that which has filled Europe with millions of armed men, here eager for conquest, there for revenge—no such nature as that which prompts the nations called Christian to vie with one another in filibustering expeditions all over the world regardless of the claims of aborigines, while their tens of thousands of the missionaries of the religion of love look on approvingly—no such nature as that which in dealing with weaker races goes beyond the primitive rule of life for life and for one life takes many lives—no such nature, I say, can by any device be framed into a harmonious Community.—Herbert Spencer.

To encourage the disheartened ones who were envious and weary, William Moody once told the following stimulating story: 'A king went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die, because it was not tall and beautiful like the pine; the pine was out of heart because it could not bear grapes like the vine; the vine was going to throw its life away because it could not stand erect and have as fine fruit as the pomegranate; and so on throughout the garden. Coming to the heart's-case, the king found its bright face uplifted, as full of cheerfulness as ever. Said the king: "Well, heart's-case, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened." "No, your majesty. I know I am of small account, but I concluded that you wanted a heart's-ease when you planted me. If you had wanted an oak, or a pine, or a vine, or a pomegranate you would have set one out. So I am bound to be the best heart's-ease that ever can."' Surely others besides the king may find heart's-ease in this simple little allegory.—"Light," London, Aug. 13, 1910.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

SISTER Avabamia writes us to say that she will sail for India probably in the last week of September via Singapore and Kuala Lumpur, and will deliver a series of lectures, in different cities during her sojourn in India, beginning at Madras from November next.

CAPTAIN Diamond, hale and hearty at 114, paid his last doctor's bill 90 years ago! The only recent trouble in his life came at the age of 112, when his 120-year-old sweetheart died before their marriage could be consummated. Captain Diamond is still "able to run, jump, and kick as high as his head."

FIFTY-THREE lives were sacrificed to aviation in 1910, and of these casualties nine occurred on the thirteenth of a month: one on May 13, five on July 13, and three on November 13. A census taken in France states that on November 15 there were 501 men and women devoting their lives to aviation. Three years ago there were but four—the Wrights, Farman, and Santos-Dumont.

"I HAVE discovered that the water of the Ganges and the Jamuna is hostile to the growth of the cholera microbe, not only owing to the absence of food materials, but also owing to the actual presence of an antiseptic that has the power of destroying this microbe. At present I can make no suggestion as to the origin of this mysterious antiseptic."—Mr. E. N. Henkin in "The Cause and Prevention of Cholera."

IN "The Japanese Empire and Its Economic Conditions," translated from the French of M. Joseph D'Autremet (Unwin. 10s. 6d. net), we have a most acute and reasoned study of that "picturesque" people whom it has been so long the fashion to exploit in breathless adjectives. For this author it is only "the elect" of Japan who are transformed at all in accordance with Western ideas. The mass of the population has remained, in his opinion, exactly what it was half a century ago.

THE invention of Mr. Hans Von Kramer, to which he has given the name of Railophone, will have important results in the working of our railways. He has just completed the first permanent installation of his system of telephony, by which it is possible to speak from a railway carriage, whether it be stationary or in rapid motion. This was opened by Miss Marie Corelli at Stratford-on-Avon on the 20th. of April last. Messages were sent to and fro between the moving train and the large marquee which had been erected for the accommodation of the guests on that occasion, and every word was heard with absolute clearness.

RHYTHMIC breathing takes away fatigue whether physical or mental; it is calming and enlightening in its effect; it awakens and strengthens psychic power; if the spirit be depressed, relief is immediately afforded by it. I know *nothing* so soothing, and at the same time so invigorating, as scientific, rhythmic breathing, conscientiously practised according to the laws laid down by the Swami Vivekananda, in his lectures on the Yoga philosophy. People will never understand or believe this, until they patiently and perseveringly practise it and discover for themselves its inestimable value.

—Carry Farmer, in "Bibby's Annual."

A CORRESPONDENT writes to a contemporary:—There has been a marked progress in the civilisation and education of the people of Nepal since Maharaja Jung Bahadur Singh, the Prime Minister, returned from England. Educational establishments and buildings have been springing into existence by leaps and bounds in every part of the kingdom. Fresh bands of Bengalis have been immigrating from their homes and making their settlements in Nepal and no doubt the greater part of the Nepalese reformation and creation of the taste for literature of these fierce and rude people is due to the efforts and exceptional mental aptitude of the Bengalis, who, as some English *savants* has said are mental heroes. The Bengalis have also introduced the art of singing and dancing into the country and have so far won their affection and admiration that the Nepalese look upon them with an eye full of reverence and respect and are always ready to go through fire and water for their sake.

A VERY large and interested audience heard Sister Avabamia, on her farewell visit to New Zealand, lecture at the Victoria Hall, on "Vedanta and Its Teaching." In the course of her lecture she said:—You find Vedanta in the Bible, in the Koran, in Spiritualism, in Theosophy, and the various cults and teachings. Its ideas and precepts have crept into every literature. Vedanta cannot be learned from books, but through daily application of its ideas and principles. There is not another teaching so liberal or tolerant. It insists upon the Golden Rule. It does not draw a line between man and man; when a person does so he is a poor struggling soul. Books open the door to solving problems, but to realise the beauty of Vedanta and its teaching you must put it into daily practice. Swami Vivekananda told his students not to go out and tell the world that they were Vedantins because they had studied with him, but to live Vedanta. Its characteristic features are universality, practicality, impersonality, and rationality. No religion has shown the path by which man may attain to God-consciousness in so clear, rational, and practical a way as Vedanta. It antagonises with none, but harmonises with all. It is in strict accord with the conclusions of science, preaches the doctrine of evolution, accepts the teaching of all the great spiritual teachers of the world, and leaves room for those who are yet to come for the good of the uplifting of humanity. Narrowness, bigotry and intolerance vanish for ever when Vedanta is practised.

SATYABALA DEVI, the famous Hindu musician of India, who is a young Brāhman lady of a noble family from Bengal, gave an illustrated lecture on Hindu Music in the Carnegie Hall, at New York, U. S. A., before a crowded meeting of the leading musicians of America. The chair was occupied by Dr. C. A. Wheeler, a leading New York Physician. Satyabala Devi said in part as follows:—

"India at various periods of history, has substantially helped all the nations of the world in the acquisition of all that is good and great in humanity, particularly arts, science and religion. Today I am concerned with but one of these sciences, namely Hindu Music as played on the Vina. The Vina is the oldest musical instrument known to humanity... The construction of the Rāgini D. epaka

is such, that I could play variations upon its scale through time and eternity, and I would each time produce a new combination of notes in the same scale. This is the genius of Hindu Music, and no wonder Hindus believe that their music is divine, descended from Gods.....Such Tals or timings as Brahma Tal or Lachmi Tal are known to Hindus only. Even European Professors of music here in America tried to set to notation Ragini Mallar, as is played by me on the Vina, and they gave up the attempt in despair.....Vina music has life, and I believe my Vina is as much alive as I am..... Any nation that is deprived of generosity—kindness, sympathy and love, will never develop the divinity of music.....I believe in the divine powers of Hindu Music, which means: "In the beginning was the Word—-and the Word was with God."..... In ancient India music was used for two purposes, the worship of the divinity and the curing of human ailments.....All Sanskrit text-books of music which I have studied including Sangit Ratnakar, Sangit Sar, Sangit Parijat and Sangit Damodar have reference to the curative power the various scales and melodies possess in different ailments."

Satyabala Devi finished her lecture by singing a Bengali song.

Dr. Wheeler, the President, then said in part as follows:—"India is a land of mystery and wonders. Missionaries often report to us that Hindus are heathens. I wish that I was born in that land of heathens, that gave religion and music to the world.....We, Americans and Europeans, often visit India. We bring back with us all sorts of beads, pictures, old fossils, pebbles, copper Gods and curios, but we know absolutely nothing about the fine arts of the Orient. I think we are superficial and can not dive deep into the mysteries of India and Egypt.....A Caruso or a Padarewski comes to the light of the world through America. A few years ago a poor starving Hindu monk came here. We acknowledged his worth at the World's Fair at Chicago, and the whole world, Europe, Asia, Africa and Australia, hears of a great disciple, Swami Vivekananda, of a great Guru, Ramakrishna of Bengal.....Just as Italy knew not that it had a Caruso, till he came to America, perhaps India knows not that it possesses a Satyabala Devi."

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The **Sixth Part** will contain the rest of his Works, with a Biography, Glossary and Index.

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1. (a) In Samadhi, standing posture, Cabinet 10 as; Bromide Re. 1. each (b) Sitting posture, Cabinet 10 as; Bromide Re. 1 each; the same, card size 6 as; Bromide 10 as. each (c) Miniature photo for lockets, 1 anna; Bromide 1 anna 6 pies each. (d) Standing posture, immersed in deep Samadhi, surrounded by Brahma admirers, 5" x 4" ... 6 as, Bromide 10 as. (e) Sri Ramakrishna's Altar at the Belur Math 5" x 4", 6 as., Bromide 10 as. each.

Swami Vivekananda

(2) Seated in a chair, hair long, taken in California. (3) Chicago Bust with Turban. (4) Shaven head, Yoga posture, taken in 1892. (5) Bust with turban, taken in 1892. (6) Meditation posture, deeply absorbed, with turban and long robe on, a beautiful picture, taken in England. (7) Sitting posture, with turban, taken in Colombo. (8) 27 different postures of Swami Vivekananda in miniature forms, each cabinet size photo containing 9 postures, divided in 3 groups, (a) Indian, (b) English, and (c) American.

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(10) Swami Brahmananda, President. (a) Sitting posture, (b) Standing posture. (11) Swami Saradananda, Secretary of the R. K. Mission. (12) Cossipur Garden Group, with Swamiji, some of his Sannyasin brothers and Western and Eastern disciples and admirers (17 figures).

(13) Sannyasin group, containing ten Sannyasin disciples of Sri Ramakrishna—Swamis Brahmananda, Turiyananda, Abhedananda, Trigunatita, Nirmalananda &c. (14) Swami Swarupananda. (a) Sitting posture, (b) Bust.

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Photogravures

(15) Sri Ramakrishna, Sitting posture.

Swami Vivekananda, (16) The Meditation posture. (17) Chicago Parliament of Religions picture, with a fac-simile of Swamiji's handwriting and signature. (18) Madras picture. (19) Colombo picture. (20) Standing posture, Wandering monk, taken in Madras, before going to the West.

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प्राप्य वराभिबोधत ।

Katha Upa. I, iii, 4

Arise! Awake! and stop not till the goal is reached.

—*Swami Vivekananda.*

VOL. XVI]

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[No. 182

SRI RAMAKRISHNA'S TEACHINGS

REASONING AND REALISATION

MASTER (to M.): I do see that Being as a Reality before my very eyes! Why then should I reason? I do actually see that it is the Absolute Who hath become all things about us; it is He Who appeareth as the finite soul and the phenomenal world! One must have an awakening of the spirit within to see this Reality. How long must one reason or discriminate, saying, 'Not this,' 'Not this'! Why, so long as one is unable to see Him as the Reality, of course it would not do for him merely to say, 'I have seen beyond the possibility of a doubt that it is He Who hath become all.' Mere *saying* is not enough. By the Lord's grace the spirit must be quickened. Spiritual awakening is followed by *Samadhi*. In this state one forgets that one has a body; one loses all attachment to things of the world—'Woman and Gold'; one likes no other words than those relating to God; one is sorely troubled if called upon to listen to worldly matters.

The spirit within being awakened, the

next step is the realisation of the Universal Spirit. It is the Spirit that can realise the Spirit.

How long may the noise last that is produced in a house where a feast is held, to which a large party is called? Why, so long as they have not commenced to eat. When dishes are served and the guests fall to, three-fourths of the noise is gone. Then the course of sweetmeats—the more they are dealt out, the more doth the noise subside; when the turn cometh for the curds (the last course) one only sound is heard, viz., 'Scoop-scoop.' The feast over, the next thing for the guests to do is to go to sleep!

The nearer thou comest to God the less art thou disposed to question and reason. When thou comest up to Him, when thou beholdest Him as the Reality,—then all noise—all disputations are at an end. Then it is the time for sleep, i. e., for enjoyment which cometh in *Samadhi*, in which one is in a state of communion with the Blessed Vision Divine,

OCCASIONAL NOTES

THERE comes a time in the evolution of the individual when he recognises a prevailing continuity underlying all series of experiences, making them common so far as the purpose of life goes. This is the education of the soul. So the fulness of life must be judged by the variety and fulness of experience. Experience is the teacher. Experience is life, and yet experience serves, ultimately, to teach the necessity of transcending all experience, because the soul can never be satisfied by experience. Experience is manifestation and the Within cannot be fully manifested. For this reason, religion and philosophy are efforts turning the soul from experience, from manifestation, and impelling it towards a search for, and a study of its own innermost-ness. It is only the soul, in its most subjective life, that can satisfy its Self. This constant yearning to become, must end in Being. The ceaseless struggle to express must end in the sensing of That beyond any expression. Becoming is a constant effort towards, but Being is the accomplishing of the end, the effort realised, the aspiration made visible, the objective yearning transformed into the subjective blending.

The steel must run to the magnet and with the soul that profundity of Being, called the Lord or Nature, is the Magnet. The objective steel of soul must become one with the Magnet, which is the Lord. The stream must broaden and broaden until it becomes the waters of the sea. And this form of transformation is growth, positiveness, life to its completeness, not the stupefaction, the death of life as so many hold merging the soul into God to be. Nirvāna is the realisation of the entire possibilities of soul, not the atrophy of possibilities. It is the manifestation of the soul beyond all lesser expression. It is the

complete synthesis of life, apart from any difference in part.

Now, more than ever, there is needed a full consciousness and understanding of religion. That must be perceived in a broader relation than hitherto. It must be extended beyond the theological interpretation. It must be seen to include all the possibilities of human realisation, so that religion may affect all forms of human endeavour. Sincerity of life and high purpose of will is the bottom rock of all religion. Whatever tends toward the evolution of Self, using the term relatively, is religion. Thus, the artisan is the priest and the slave, the poet and the philosopher, the artist and the musician. In this perspective religion is seen to be the proper way of living, the highest expression of those talents and faculties of mind and heart, that are embryonically portent of the omniscience, omnipotence and omni-existence of man.

If religion is anything, it is human. It is its humanity that imparts to it its divinity. That which is human must be sensed as divine. The ideals of humanity have dominated the religious concept. The activities of human life have builded themselves into the subject-matter of the philosopher. The human heart, idealised as the ideal itself, has mirrored itself everywhere, in art and literature, in history and philosophy, in poetry and in religion. Thus regarded, religion embraces all and the definition of religion is the art of living up to the highest level of expression possible to the soul.

The very fact that everything is human should be a spur to further effort. There is every fact in favour of man, because out of the heart and mind of man his own vision of God has come. No God ever descended from the heights to tell man He existed, but the reaching out of the soul of man itself has touched and realised these glorious truths.

VEDANTA AND THE WEST

(Continued from page 145.)

BUT all this preceding discussion is to make us realise that philosophy is quite a real thing. That it is not and could never be a vague thing, or an illusion. In other words, it is as natural to philosophise as it is to do any other natural thing. Let us brush aside the term philosophy and in its stead say, that man is always trying to explain himself, to know himself, and to nullify the influence of things external as compared with the realisation of his own existence. Briefly stated, philosophy is that mode of conscious activity which makes man place a larger degree of importance upon the Great Unseen Self; which makes it possible to perceive the psychical and physical universe, rather than the world of the mind and of the senses.

In the Orient, philosophy has been divested of its gray and undefined outlines and through the glowing desire on the part of man has touched the Thing concerning which the mind thought. In the Orient, philosophy is a passion and we must understand this phase before we can proceed any farther.

Anything which enters the domain of the physical or mental consciousness is a real, an undisputable fact. Consciousness is the supreme fact. The moods which consciousness employs are known distinctively as the physical and the psychical, as matter and mind, as thought and feeling on the one hand, and as the objects of thought and feeling on the other hand. Now the ancient Rishi of Aryāvarta perceived that to classify and continue to classify the separate phenomena, either of mind or matter, either of the physical or the psychical, was an endless task, for consciousness is ever coming into newer relations. The relations of consciousness are infinite in number and infinitely complex and will continue

to become more so in the future. The ancient Rishi knew that however informed he might become with regard to the phenomena of life, he could never explain life itself. It was life which he was trying to explain. It was the meaning of life which he was attempting to explore and eventually believed he did explore. He was concerned with consciousness, not with the phenomena with which consciousness is concerned. On the other hand, the Western philosopher has been concerned for the most part with the classification of external things, of physical and psychical phenomena rather than with the free consciousness manifesting in relation to these phenomena. In this distinction lies the first difference between the East and the West. The East is concerned with the Soul or the Ultimate Meaning of Man. The West is concerned with the details and with the phenomena of life. The Orient is the world of philosophy and the Occident is the world of Science.

If consciousness is the all-absorbing fact, then it is consciousness with which we should be most concerned. If the inner processes of life are the valuable and explanatory processes, then it is with the inner consciousness that we must deal.

But in the West philosophy has been more of a theoretical than a conscious fact. It has never been elevated to the dignity of a religion. In the West religion and philosophy, have rarely been identified. In the West philosophy, that is, strict, scientific philosophy, has been the constant death-knell of all religion. It is philosophy, say men even of our modern day, which shall give us the truth,—and by truth they mean an abstract formula of thought, not a system which shall be more to the heart than to the mind of man. We

must remember that unless ideas are able to awaken emotions they have only a relative value. Philosophy must give birth to religion; otherwise it has no ultimate value.

The psychical man is the real man. It is the psychical man of whom we are conscious. There can be no unreservedly real physical man. All that we know of life is its psychical aspect, so far, at least, as we ourselves are concerned. It is our sensations which spell matter and thought to us. Once casting aside the thought that there is neither thought nor matter dissociated from consciousness we shall have gone a long way towards the unravelling of the burdensome and ever recurring problems of philosophical inquiry.

Life is psychical. There are no physical senses. The senses are psychical potentialities manifesting according to the distinct character of the impetus which calls forth the expression of consciousness. In order, however, not to be too exclusive in the argument that life is psychical, or in other words, that life, as we understand it, exists only in and through our sensations, let us say that sensation, thought and matter are but modes through which the force, which we have inadequately called Life for lack of a more inclusive term, manifests itself. We do not know what matter is; we do not know what sensation is; nor do we understand the nature of thought. We do realise, however, that all these things are, ultimately considered, internal as compared with something objective or external. That is, that the inner psychical factors which constitute Life as we interpret it are of absolute relations and that their secondary relations, or whatever might affect their secondary relations, are, if of any import, quite inferior, as compared with them.

It is the internal or psychical moods with which we must acquaint ourselves. All else matters little. When we once understand just who and what is meant by the psychical

man the first premise in philosophy will have been established, and on it we can erect the highest emotional, ethical and religious culture.

Philosophy in the West has taken on an objective character. That is, it is comparatively physical, rather than metaphysical. This is due partially to the intensely objective life which the Western consciousness experiences and partially to the tendency of the Western mind to deal with the tangible, rather than the psychical, to know the external rather than the subjective and the internal. Our philosophies are shaped after our ordinary lives. Environment may somewhat affect them, but not necessarily so. It was once asked of the Swami Vivekananda as he delivered his address on the Vedanta at Harvard University, whether the high flights of the Vedanta and the extensive metaphysical character of the Indian consciousness were not due to the peculiarities of the climate of India, and he promptly replied that the climaxes of Indian idealism were thought out some several thousand feet above the level of the sea.

It requires no small adaptability on the part of the Western scholar to initiate himself into the very consciousness of those minds which dreamed the Vedanta. The trouble has been that we have attempted to scrutinise the Vedanta with the bias, the prepossessions and the lenses of our Western experience and thus have judged its outlines influence and meaning unjustly and uncritically. Buddhism has suffered more than the Vedanta because the physicality of Western thought caused many European and American Buddhist critics to translate the Idealism of the great Gautama into the anti-theoretical idealism of the West. In India and in all Indian thought the great watchword whether of life or thought is realisation; in other words, "practical experience" is the surest criterion of truth. The subjective side

or the thought side counts for but little; the very deep meaning is the conscious valuation of the subjective side; the practical side is the objective side.

Philosophy, in the very nature of things, should lose all value when it approaches the purely theoretical and metaphysical side. In Western logic metaphysical quantities have little definite, little concrete reality. Metaphysics has even been condemned by those physiologists who are responsible, it may be indirectly, for the great tide of destructive materialism. Philosophy in the West has been an outgrowth, particularly in the recent decades, of the scientific discovery. All the philosophers from Kant to the most modern thinker of our own day must base their hypotheses upon scientific dogmas or hypotheses, according to the view-point.

Instead of employing a metaphysical axiom, the philosophy of our day employs a physical axiom. But the truth is that the metaphysical axiom has quite the same value in logical evolution as the physical axiom. For it is all speculation even when it comes to many of our most fundamental theories.

Philosophy in the West has been objective, relatively considered. Philosophy in the East has been subjective, relatively considered. Philosophy in the Orient has quite practical relations; in the Occident it has had purely technical and academic values and, therefore, relations. In the East it was inseparably connected with the entire emotional consciousness of man; in the West it has had only an accidental and an inconsequential relation to consciousness in any of its intense activities.

F. J. ALEXANDER,

WESTERN ETIQUETTE IN RELATION TO EASTERN NEEDS—II

(*Continued from page 146*)

IN the West, just as in the East, the mother puts herself last. She gives food to all others first, and only when each has been served, she helps herself, and begins to eat. Quietly and unobtrusively, she thinks of the comfort and happiness of every guest, and, as if she did it for her own enjoyment, devotes herself to the least attractive, who is apt to be neglected. But there is this difference between East and West. In the West, there is a part laid out for the hostess to fill, in which the guest has the reciprocal duty of putting her first. It is with her first, and only afterwards or in a secondary sense with one's fellow-guests, that one shakes hands, on entering and departing. Persons of high breeding always single out their hostess for these attentions first and foremost. She stands aside, in a doorway, for the guest to

pass before her, and the guest's highest duty is immediate obedience. She lends her attention to such conversation as she can forward, whether she is really enjoying it or not. Or she uses her authority to secure private opportunities for such visitors as have something of importance to discuss *tête-à-tête*. She is the universal confidante, the kindly providence. It is true that in going in to dinner she reserves to herself the most important of the men-guests, while her husband takes in the principal woman. But this is an exercise of responsibility, the conferring of an honour. It is not to be understood as taking the best for herself. Infinite tact, unflinching sweetness, and a silent and hidden unselfishness are demanded of the hostess in Europe or America, as surely as of the mother, in India.

On the other hand, when she stands, no man must remain seated. Even when, at the end of dinner, with a look at the chief woman-guest, she rises and leads the way to the drawing-room, for the cosy moments of chat together, even then, all the men stand, and one or other goes to the door to open it, while she stands there, and waits for her guests to pass through it. Only when the women have left the room, may the men fall into attitudes of ease, over their dessert. In all this, we see the expression, in a different form, of ideas and feelings that are common to India and to France. The etiquette of Europe may be more stately, but that of India demands to the full as much refinement of the heart. On the other hand, it is probably necessary that our boys should learn always, in Western society, to treat woman as queen, rather than as mother, while it is for her, the queen, to treat them, if she will, as if they were her sons. It is hard for an Indian youth to realise that no matter how kind some older woman's treatment of him may be, he must never permit himself to lounge or slouch before her, but must hold himself, whether sitting or standing, with military smartness, concealed by that air of unconsciousness which he will observe in the older men of

breeding whom he may meet. It is difficult for an Indian boy to believe that when a woman rises, he must stand; that when she wants to pass through a doorway, he must open and hold it for her; that he must never smoke in the presence of a Western, any more than of an Eastern, woman; that he must restrain his language before women, using only words of refinement and reserve; and above all, that all this shows no lack of kindness or even intimacy, but is regarded as the self-respect that stamps the man himself. It is the manliness due to his own manhood.

In the West, the civic ideal dominates even the home. The words "She is my Mother! Why should I be polite?" are incomprehensible to the European mind. What? it replies. Do you desire to be *rude* to your mother? On the other hand, there is a sweetness in the East, and a closeness of intimacy, to which the West never attains. To this sweetness and closeness, words of formality seem a rupture. They hurt the souls that are at one, as if they made a distance between them. Between ideals so different, and both so true, who could be wise enough to choose? Perhaps our highest opportunity lies in apprehending both, and in passing from one to the other, without consciousness or thought.



OUR NATIONAL FESTIVALS

FROM an unknown past India has been the perennial fountain from which spiritual knowledge has been sucked by other nations. Of all countries India was the first to dispel the darkness of ignorance and superstition from other lands by carrying the torchlight of spirituality. Here lay the past glory of India and its future regeneration also lies solely in spirituality. But with the pursuit after materialism, it is gradually disappearing from our land. It should be clearly understood that if materialism should take

the place of spirituality, India can never hope for her regeneration, which is the cherished object of all her earnest and loyal children.

Every nation on earth has a particular ideal round which its social customs grow and which is the very keystone of the national edifice. In the West this ideal is political freedom, which every intelligent reader of European history finds out to be the motive force in all that the Western people devote themselves to. But that is not the vital point with regard to India. The heart-beats of this

ancient motherland of civilisation can be felt only in Religion, in spirituality. Whatever has been of abiding influence in moulding her national well-being, has been achieved through Religion. Stop her from living and moving and having her being in Religion, and she will be at her death-gasp.

This being the case, it is but natural that her ceremonies and festivals too will partake of this peculiar trait of the Indian soil, that they too will be more or less permeated and controlled by religious thoughts and ideals. And it is owing to this that to us our festivals and celebrations play so important a part in an all-round development of the nation. Those whose minds have been warped by inveterate materialism, may question the significance and usefulness of our festivals in which they see nothing but idle waste of time and money,—but they ought at least to consider what a lasting and natural bond of fellow-feeling and unity is created thereby among the people throughout the length and breadth of the country, drowning their petty worries in a tidal wave of serene and innocent hilarity that moves all souls alike. It is on these occasions that the rich can mix with the poor, the philosopher may shake hands with the simple rustic, on the common platform of feelings. Thus, besides making us forget the dull present, and fostering wide sympathies, our national festivals bear to us the message of universal brotherhood, in an unmistakable and forceful, though simple, way. And as for their far-reaching religious significance, it is beyond the narrow pale of the arithmetic of gain and loss. There are a thousand little national traits which, though escaping superficial observation, are revealed on these joyous occasions, when people rid themselves for a time of the many rigid restrictions and modes of customs and usages of their everyday life. Moreover, these are the occasions when people turn their thoughts to make their less fortunate

fellowmen feel happy, through service and love. Let us take up the Dussera or Navarâtri festival as a type of these festivals.

It is with a gladdened heart that every Hindu thinks upon this festival—a festival that is held in great reverence and elicits greater warmth and enthusiasm than many others. It may justly be termed *the* national festival of the Hindus, as Christmas is of the Christians. It commemorates, originally, the victory of the Goddess Durga, the Mother of the Universe, over the Asura—Mahisha—the incarnation of Evil, the tyrant and oppressor of the whole world. It brings home the hope and consolation in every Hindu heart, that the Divine Mother is ever ready to destroy all evil and protect and bless Her children who take refuge in Her in woe and adversity. Naturally the festival gained popularity in the course of time, and it was Sri Ramachandra who celebrated this festival in the form of the Worship of Mother Durga, in commemoration of the victory achieved by him, through Her grace and blessing, over Ravana, the mighty Rakshasa King of Lanka. It is a festival which if observed with devotion will doubtless arouse in us, in more ways than one, the noblest ideals and the purest religious sentiments.

At the advent of the month of Ashvin (Sept.—Oct.), the time for its celebration, every Hindu home, whether of the rich or the poor, is made to put on a lively appearance, and even little boys and girls share the universal joy in their own way. The walls of houses, in many places, are covered with various kinds of artistic paintings mostly done by women. This furnishes a clear testimony to the artistic taste of the Hindu women, which shows itself equally at its best in the faultless and charming manner in which the offerings are presented before the Goddess. During our festivals, moreover, the bonds of rigorous social custom are loosened and Hindu women enjoy a freedom, in going

about to their friends' and neighbours' homes to see the Images, or help in the household works connected with the Puja and the feasts.

On the Sarasvati Puja day, the religious books in the family are placed on a consecrated spot and are worshipped with due respect. This is a true Hindu rite, for according to our conception, Sarasvati is the Goddess of learning and the books being the symbol of knowledge stand for the Goddess. As Sri Ramakrishna and other saints before him have said, "The Scripture, the Lover of God and the Lord are one."

In this way it can be shown that each of our festivals and Puja celebrations has a significance vitally connected with our national ideals, and is performed with the object of giving a lift to our mind and a breadth to our heart, and is thus a source of strengthening our faith in the loving providence of the Almighty. The details of worship and the lofty principles which underlie the ceremonies, are matters of deep interest to the devotee and the philosopher. And though the masses may not comprehend them in their subtle aspects, what right have we to overthrow their simple faith and spirit of devotion by our so-called superior wisdom, not to speak of depriving them of these opportunities of drowning their everyday cares and troubles in a few days' festivities? And is it not a fact that from among the masses have sprung from time to time the greatest saints and men of realisation? One special feature of Hinduism is that its systems are comprehensive and elastic enough to fit people of all denominations, and as such it is only meet that our festivals should occupy an important place in its wise economy. Hinduism, like a gentle mother, takes the child-soul by the hand, leads it up step by step so that the little may gradually lose itself in the great, the trivial in the majestic, the transient in the eternal. Our national festivals are some of these steps.

V. SESHAGIRI RAO.

FORWARD

"A thousand creeds and battle-cries,
A thousand warring social-schemes,
A thousand new moralities,
And twenty thousand thousand dreams ;

"Each on his own anarchic way
From the old order breaking free,—
Our ruined world desires," you say,
"Licence, once more, not Liberty."

But ah, beneath the wind-whipt foam
When storm and change are on the deep,
How quietly the tides come home,
And how the depths of sea-shine sleep !

And we that march towards a goal,
Destroying, only to fulfil
The law, the law of that great soul
Which moves beneath your alien will,

We that like foemen meet the past
Because we bring the future, know
We only fight to achieve at last
A great re-union with our foe ;

Re-union in the truths that stand
When all our wars are rolled away,
Re-union of the heart and hand
And of the prayers wherewith we pray ;

Re-union in the common needs,
The common strivings of mankind ;
Re-union of our warring creeds
In the one God that dwells behind.

Then—in that day—we shall not meet
Wrong with new wrong, but right with right ;
Our faith shall make your faith complete
When our battalions re-unite.

Forward !—what use in idle words ?—
Forward, O warriors of the soul !
There will be breaking up of swords
When that new morning makes us whole.

—ALFRED NOYES,
in 'The Saturday Westminster Gazette.'

TEJABINDUPANISHAT

The Tejabindupanishat is the last of the five Bindu Upanishads forming part of the Atharva Veda. It conceives the Supreme Atman dwelling in the heart of man, as the most subtle centre of effulgence, revealed only to Yogis by super-sensuous meditation. After stating the disciplines which the Truth-seeker must undergo in order to master that most difficult, but only process of supreme Realisation, the Tejabindu sets forth, in the highest philosophical conceptions, the nature of That which is to be meditated upon, and realised in essence, that is to say, Brahman, the Absolute, and points out in conclusion some of the disqualifications which the student must shun if he desires to be "one of those who make the inaccessible accessible" and reach the Goal, the absolute freedom of the soul.

ॐ तेजबिन्दुः परं ध्यानं विश्वातीतं हृदि स्थितम् ॥
आयत्तं शम्भवं शक्तं स्थूलं सूक्ष्मं परं च यत् ॥१॥

1. Om. (Now about) the Effulgent Point (a). It has its excellent meditation : Supermundane (b), seated in the heart, (attainable by) the *ānava*, *sākti* and *sāmbhava* (methods) (c); (the meditation is) gross, subtle as well as that which is transcendental (d).

1. (a) *The Effulgent Point*: The in-dwelling Atman is meant. *Effulgent*: Because of Its being the Light of lights, physical and spiritual, It illumines the whole Universe and dispels all darkness of the mind. *Point*—denoting Its extreme subtleness; hence It cannot be grasped by the mind which is not purified and concentrated.

(b) *Supermundane*: Beyond the phenomenal.

(c) *The ānava.....(methods)*: These are the three ways of initiation mentioned in the Scriptures. The first, the *ānava*, is the ordinary mode in which the Guru communicates to his disciple a *mantram* : a sacred formula, which the latter is called upon to regularly repeat and meditate upon), and instructs him in the ways of worship, posture and meditation. The second, the *sākti*, is much higher and is imparted by perfected souls who by their own power can instil the higher spiritual consciousness in the disciple without his having had to go through any external modes of worship to attain to it. But the third, the *sāmbhava*, is the highest mode in which the greatest Teachers of humanity whose mercy knows no reason, raise the disciple at once to the highest stage of Realisation.

(d) *Gross.....transcendental*—corresponding respectively to the above three modes of initiation. *Transcendental*, i. e., so subtle in its working that it cannot be accounted for by human reasoning.

दुःसाध्यं च दुराराध्यं दुष्प्रेक्ष्यं च दुराश्रयम् ॥
दुर्लभं दुस्तरं ध्यानं मुनीनां च मनीषिणाम् ॥२॥

जिताहारो जितक्रोधो जितसङ्गो जितेन्द्रियः ॥
निर्व्विद्धो निरहंकारो निराशीरपरिग्रहः ॥३॥

अगम्यगम्यकर्ता च गुरुमानार्थमानसः ॥

2. Even to the wise and the thoughtful this meditation is difficult to perform, and difficult to attain, difficult to be cognisable and difficult to abide in, difficult to define and difficult to be crossed (a).

3. (To attain that meditation one has to be) abstentious in food (a), a master over anger, attachment and his passions; (one has to be) free from the pairs of opposites (b), devoid of egoism, free from hope, and free from possession (c).

4. (He should be) one who makes that which is inaccessible accessible (a), one whose whole aim is to serve the Guru and his

2. (a) *Difficult to be crossed*: Whose end is difficult to be reached.

3. (a) (To be) *abstentious in food*—i. e., to be moderate in food, and take only such as is good for his body and conducive to mental purity.

(b) *Pairs of opposites*—viz., heat and cold, good and bad, pleasure and pain, success and failure.

(c) *Free from possession*—*Aparigraha*: or it may mean, one who does not receive gifts. This non-receiving is one of the several kinds of *yamas*, or mental restraints, mentioned in the Yoga-Shastra by Patanjali, for the acquirement of independence and purity of thought.

4. (a) (He should be) *one.....accessible*—i. e., he must be a person of indomitable energy and

मुखानि त्रीणि विन्दन्ति त्रिधामा हंस उच्यते॥४॥
परं गुह्यमिदं स्थानमव्यक्तं ब्रह्म निराश्रयम् ॥
व्योमरूपं कलासूक्ष्मं विष्णोस्तत्परमं पदम् ॥५॥
त्र्यम्बकं त्रिगुणं स्थानं त्रिधातु रूपवर्जितम् ॥

cause only (*b*). (Sages) reach the three gates (*c*) (to It). (Therefore) the Supreme Soul is said to have three resorts (*d*).

5. This (*a*) is supreme, hidden in mystery, the resting-place (of all), and imperceptible; it is Brahman, without support (*b*), of the nature of unlimited space, atomic (*c*) and subtle. That is the supreme abode (*d*) of Vishnu (*e*).

6. Pertaining to the Tryambaka (*a*), containing the three Gunas (*b*), support (of perseverance, who undaunted by difficulties on the path, however great, will reach the Goal.

(*b*) *One whose.....only*—*Gurumānārtamānasaḥ*—or it may be explained as,—one whose whole end and aim is the worship of the Supreme Spirit.

(*c*) *Three gates*—three means of attainment viz., *Vairāgyam*, dispassion (as implied in verse 3), and *Utsāha*, zeal, and *Guru-bhakti*, devotion to the Guru (as stated in the preceding part of this Sloka).

(*d*) *Three resorts*—*Tridhama*—Three accesses. Or, three states of waking, dreaming and dreamless sleep in which the soul resides.

5. (*a*) *This &c.*—This and the succeeding six Slokas set forth the nature of That which is to be meditated upon, viz., Brahman or Atman.

(*b*) *Brahman, without support*—Brahman being bigger than the biggest, cannot have anything to support It.

(*c*) *Atomic*: indivisible and incomprehensively minute.

(*d*) *Abode*—*Padam*: State.

(*e*) *Vishnu*: Derived from its root-meaning *Vish*, it means That which pervades or in-dwells all.

6. (*a*) *Tryambaka*: *Lit.*, having three eyes. The Father of the three worlds, or the Revealer of the Vedas.

(*b*) *The three Gunas*—viz., *Satva*, *Rajas* and *Tamas*.

निश्चलं निर्विकल्पं च निराधारं निराश्रयम् ॥६॥
उपाधिरहितं स्थानं वाङ्मनोतीतगोचरम् ॥
स्वभावभावनाग्राह्यं संघातैकपदोज्झितम् ॥७॥
आनन्दं नन्दनातीतं दुष्प्रेक्ष्यमजमव्ययम् ॥
चित्तवृत्तिविनिर्मुक्तं शाश्वतं ध्रुवमच्युतम् ॥८॥
तद्ब्रह्माणं तदध्यात्मं तन्निष्ठा तत्परायणम् ॥
अचित्तचित्तमात्मानं तद्योग परमं स्थितम् ॥९॥

all); the three worlds (*c*) are its elementary or essential constituents; devoid of form, unchangeable, unconditioned, uncontainable, and without substratum.

7. It is the State free from all limitation, beyond the range of speech and mind, perceivable by thinking on one's own state (*a*), and abandoned by words denoting plurality as well as unity (*b*).

8. (It is) Bliss itself, beyond the causality of happiness (*a*), difficult to be seen, birthless, immutable, free from all functions of the mind-stuff, eternal, constant and imperishable.

9. It is That which is Brahman, it is That which is *Adhyātmam* (*a*), it is That which is the extreme limit (*b*), it is That which is the supreme refuge; it is knowledge independent of the mind-stuff (*c*), It is the Atman, It is of the nature of infinite space; established (in all actions) (*d*).

(*c*) *The three worlds*—viz., *भूः*, *भुवः*, and *स्वः*,—the universe, the etherial space, and the heaven.

7. (*a*) *One's own state*: One's own real nature free from all false identifications with the self.

(*b*) *Abandoned by words etc.*—because of their inability to express Its real nature.

Its original text may also be explained as:—Inaccessible to one who has made the body and the senses his all-in-all.

8. (*a*) *Beyond.....happiness*—Being Bliss itself, nothing external can impart bliss to Brahman.

9. (*a*) *Adhyātmam*: The Reality which makes up the innermost individual self.

(*b*) *The extreme limit*—the perfection—to which anything can reach.

(To be continued.)

GLEANINGS

(Collected by Mr. Nandalal Ghosal)

God is nigh unto thee, He is with thee, He is within thee. This I tell thee, Lucilius; a sacred spirit is resident in us, an observer and guardian both of what is good and what is evil in us: and in like manner as we use Him, so He useth us.

—Seneca.

Latent within us unknown forces sleep,
 Potent within us unknown forces meet,
 Perfect we are in immaturity
 Complete we are in God and God complete
 In poor yet perfecting humanity.

—Ernest S. Leigh.

The noblest workers of our world bequeath us
 nothing so great as the image of themselves.

—James Martineau.

If a man be truly seeking unity with the Supreme Being, all earthly pleasures and powers seem worthy only of the notice of low-minded men.

—Rev. Warham.

The first utterance is—possess a good, a pure and enlightened heart, that thou mayest possess a continual, everlasting, eternal and immortal kingdom.—Baba Ullah.

Draw the curtain of night upon injuries: shut them up in the tower of oblivion and let them be as though they had not been.—Bacon.

When thy gaze
 turns on thine own soul, be most severe;
 but when it falls upon a fellow-man
 let kindness control it; and refrain
 from that belittling censure that springs forth
 from common lips like weeds from marshy soil.

—Ella Wheeler Wilcox.

I do not ask the wounded person how he feels.
 I myself become the wounded person.

—Walt Whitman.

Limit your wants; the *must* is hard and yet solely by this *must* can we show how it is with us in our inner man.—Goethe.

Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and serving others.

—Henry Drummond.

Those things which befall a man are the reflections of himself; that destiny which pursued him, which he was powerless to escape by effort or avert by prayer, was the relentless ghoul of his own wrong deeds, demanding and enforcing restitution; those blessings and curses which come to him unbidden are the reverberating echoes of the sounds which he himself sent forth.—James Allen.

No man is a failure who is upright and true. No cause is a failure which is in the right. There is but one failure and that is not to be true to the best that is in us.—O. S. Marden.

More is the treasure of Law than gems,
 Sweeter than comb its sweetness. Its delights
 Delightful past compare.

—Light of Asia.

Let us remember that salvation cometh from within; that the key to the kingdom of Heaven is within our own souls, and that it is incumbent on us to work out our own salvation.

—Madame Spontini.

I am anxiously waiting for the approach of those days when I shall be sitting in a meditative posture, somewhere on the Himalayan Range or the banks of the sacred Ganges, practising the process of Yoga or mental abstraction, fully absorbed in the immediate meditation of the Supreme Being and wholly entranced in ecstatic sleep, quite incognisant of what is passing around me, so that the old antelopes will be gently rubbing their itching horns against my senseless body without the least apprehension of my sentient state.—Bhartrihari.

—:O:—

THE MYSTICS OF MODERNITY

Where East Meets West

WESTERN commerce, and the symbol of that commerce, has fired the furnaces of Japan. India and Egypt know what the West means. But the East has paid for hard gold with the pearls of her own wisdom. In "Ancient Mysteries and Modern Revelations" (W. Rider & Sons. 3s. 6d. net) Mr. W. J. Colville has dealt with various phases of the silent revolution, which, according to the greatest German poet, is the most thorough in its effects, for Goethe had learned to "work from within." It is impossible to impose a culture, much less a religion, except by free will. Only where the soil is dry is there need of rain.

THE YOGI

The Sanskrit words, Karma Yoga, denote the idea of Divine Union "through unselfish performance of duty." And this is not at all in the spirit of taking an unpalatable medicine, but as one would drink wine. Now the aim of the Yogi is to attain to such a condition of physical and mental life that the desires run like spring water rather than as the imprisoned mud through leaden pipes. The Calvinist is right as regards the spiritual condition of man as he is. And St. Francis of Assisi saw that the soul must be free before the life may come into harmony with green and ecstatic kinship with nature. The Yogi believes that no conception of God is wrong altogether, and that the secret of life is to draw closer to that inmost rose of beauty whose petals are the body and whose fragrance is the soul. The first quality of the Hindu Yogi is purity of life. I have heard of one of them who attended a great religious conference. About three thousand people were assembled, and such was the subtle influence of the man that when he rose to speak the whole audience stood with him, rapt and silent. And I have met men who, from some inner power which one cannot explain, have a similar psychic influence. Though it is impossible to explain anything relating to the soul of man, it is significant that the first principle, that of Hatha Yoga, has a physical basis.

RYTHMIC BREATHING

The novice begins by breathing exercises. First one inhales for some seconds, holds the breath,

and then relaxes slowly. In addition to the obvious results, this gives control over those organs and parts of the body which respond. To a Western it is dangerous, if not carefully practised, because the practice aims at ultimately bringing every nerve under control. And to such an extent is it carried by the adept that ultimately he can stop the heart, and thereby bring about his bodily death at will. The Yogis live in so simple a way, upon grains, fruits, and vegetables, that the nerves are more easily controlled, and a perfection of bodily discipline can be obtained. And having reached this stage, they turn to Raja Yoga, or the Internal Realisation of Truth. This is a mental counterpart of the breathing. "A pure mind in a pure body" is health. Prana, or pure breath, keeps the body in a perfect state, the ready instrument of the spirit. They believe the scientific fact that we breathe through our skins and even our bones. And when one remembers the nature of certain diseases, it is obvious that they arise from the fact that the affected parts are uncontrolled. To take a homely illustration: some men can move their ears at will, or do gymnastic feats with ease.

BHAKTI YOGA

The next stage is to bring the perfectly controlled body and mind into conscious union with Divinity, which strikes the Western intellect as a strange pursuit in these strenuous days of practical endeavour. And from this evolves the further stage of Jnana Yoga, the object of which is to achieve knowledge of the Divine Nature. Now this is opposed to Western science inasmuch as the whole idea is to fit the individual for knowledge, and to explore the realms of inner consciousness, whereas the scientist deals with exteriors, bringing his mind to bear upon what surrounds him rather than upon his own life. The author of this book tells us that in the Temples of Greece sick folk were cured by the restful contemplation of beauty, just as the best moments of a holiday often are those when one gazes seaward in the solitude of evening, waiting perhaps for some busy companion who is about to take you everywhere to see nothing. Once I read a book by a certain Swami, a young man, who had gone to the inner rose of the Yogi. And he believed, as did some of the Greeks, that the spinal column is the stem of the human body,

and by training it straightly, as a nourisher of the brain, fatigue would be as unknown as it is among the sunflowers, provided its face be not hidden from the sun, which is the source of its life.

THE NEED OF MYSTICISM

The practical application of these doctrines need not be pointed out. Given bodily control, the senses become strong and friendly, rather than fierce and troublesome. The mind is less susceptible to material worries and better able to direct the affairs of life. And when the soul is active one cannot be bored or despondent. Nor is this Eastern thought opposed to the mystical religions of the West. The mystic vision of the East is simply a wave of sunlight, finding kinship with all living faith, though the silent pursuer of those dark shapes which lit the past us in the darkness. * * *—*T. P.'s Weekly*.

REVIEWS

True Hinduism. Part the First, First steps in the Yoga of Action. By Rama Prasad M. A., F. T. S. To be had of the Vasanta Press, Adyar, Madras. Size 7" x 5". Pp. 259. Price not mentioned.

True Hinduism, rightly observes the author, is the religion of universal brotherhood, that is, the religion which has for its central theme the principle of the One working in the many and the many in the One, and by Yoga is meant "the practice upon which depends the realisation of universal brotherhood and the ultimate attainment of Moksha," or "the state of entire independence and freedom, akin to divinity itself." The author's aim in these pages is to show how the ancient Aryan sages like Patanjali intended their teachings based on the above principles to be carried into our everyday life, so that the human soul may attain to an all-round perfection. The two great preliminary branches of the practice of Yoga, viz., the five-fold restraint of *Yama*, and that of *Niyama*, without which no civilisation is possible, are closely examined and elaborately dealt with in their

widest scopes and objects, and the learned author's attempt to make the subjects as clear as possible in the light of reason and modern science, is, we are glad to notice, a successful one.

Inspired Talks by Swami Vivekananda.

Recorded by a disciple during the seven weeks at Thousand Island Park. Second Edition, Published by the Ramakrishna Mission, Madras. Size 7½" x 5". Pp. viii+272. To be had of the Prabuddha Bharata Office. Cloth bound, Rs. Two.

This is the second edition of the book, which we had the pleasure of reviewing in the Feb.-March issue of Prabuddha Bharata, 1910, when it first appeared. It will suffice here if we reiterate what we observed before, that the book contains "the true gold of philosophy and there is often more of real thought and suggestiveness in a single page than would go to the making of many philosophical treatises." The addition of a few explanatory notes and a beautiful little preface from the able pen of Swami Ramakrishnananda will, we are sure, be appreciated by all. We congratulate the publishers on their ability to produce the second edition within this comparatively short time, and hope that the life-giving thoughts of Swamiji as recorded, in these pages, in all their pristine vigour, will quicken the hearts of all men and women, irrespective of their creed and nationality, to a better understanding of the higher truths of religion.

The Art of Translation. A critical study.

By R. Raghunath Rao, B. A., Headmaster, High School, Chitaldrug. Size 8½" x 5½". Pp. v+163. Paper bound, price Re. one.

The art of translation is a most difficult thing to master. The difficulty is enhanced when the languages are non-related or very distantly related, as English and Sanskrit or the Indian vernaculars are. And so it is that we not unoften meet with translations which

tempt one to exclaim, "Oh, thou art *translated* indeed," in the same sense as did Quince in the Midsummer Night's Dream. Translations of Indian Scriptures imperfectly done, not only miss the mark but bring ridicule on them, and thus do distinct injury to the whole nation and its higher thoughts and ideals. The subject being a very important and much neglected one, we are glad to see that an attempt is made in the book under review to suggest right methods of translation in order to help translators of Sanskrit or English into a Dravidian vernacular, Kannada to wit, and vice versa. The author rightly defines it as "an art by which the ideas of an author are transferred vividly from one language into another so as to affect the mind of the reader in the way in which the original itself affects him," and the test of correct translation is that "the matter, manner, and effect of the translation should be as the matter, manner and effect of the original." In order to bring this about, the translation must either be literal, close or free, according as the text and the context lend themselves to it. Besides giving valuable suggestions and advice as to the principles and proper methods to be followed, numerous passages from Kalidasa's Sakuntala are selected, together with Sir M. M. William's English translation and Mr. Vasavappa's Kannada version, for critical study and illustration of the main principles. The Appendix contains the Kannada version of the Royal Proclamation of 1858. We hope the labours of Mr. Raghunath Row. will be much appreciated by students, teachers and authors for whom the book is intended.

Advaita Deepika (In Sanskrit). By Kamakshi Amma, with an English translation by T. S. Natesa Sastriar. To be had of T. S. Natesa Sastriar & Co., Mayavaram. Size $7\frac{1}{2}'' \times 4\frac{3}{4}''$. Pp. 40+iv+36. Price 8 as.

The production of a treatise in Sanskrit on

the Advaita Philosophy by a South-Indian Brâhman lady will no doubt be hailed as a rare achievement in these days. Kamakshi Amma, the authoress, who lives on the banks of the Kaveri river in Mayavaram, we glean from the preface, comes of a well-known respectable family. Her early education was looked after by her mother. Losing her husband while she was in her teens, she devoted her time to the study of Sanskrit literature and philosophy. The present work shows how well she has mastered such a difficult language, and bespeaks her thoughtful penetration into a subtle philosophy as the Advaita is. The authoress has drawn largely from such standard works as the Advaitasiddhi. The way in which she has brought to bear the intricate principles of Hindu logic upon her arguments to prove the illusory nature of the universe, does the highest credit to her critical acumen. She lays stress on *Sabda* (Veda) and *Anumana* (right knowledge obtained by a process of inference) as the true means of proving her point and rejects *Pratyaksha* (sensuous perception), by means of theses and antitheses. The English translation being rather a dissertation in the form of questions and answers mostly, may be sufficient for a superficial reader to understand the subject, but will not help those who may desire to follow the text closely. The absence of an English translation of the last eight pages of the original diminishes the value of the book, and is sure to disappoint the readers. Those, however, who know Sanskrit will appreciate the book, and admire the talents of the lady-philosopher.

Bhakti Rahasya by Swami Vivekananda. Published by the Udbodhan Office, 12, 13, Gopal Ch. Neogi's Lane, Calcutta. Size $7'' \times 5''$. Pp. 210. Price 10 as. For the subscribers of the Udbodhan, 6 as.


The book is the Bengali translation of "Addresses on Bhakti Yoga" published in The Complete Works of the Swami Viveka-

nanda, M. M. Edition, Part IV. We must congratulate the translator on the very creditable way in which he has discharged his duty, and the publishers on making the work available to the Bengali-reading public in its excellently got-up form at so cheap a price. The book has a beautiful picture of Swamiji as its frontispiece.

Report of the Dayananda Anglo-Vedic College Society, Lahore, for 1909.

This booklet of 46 pages shows in detail the satisfactory progress made by the D.-A.-V. College with its three branch schools. The number of students on the rolls, of the College and its main school department were 533 and 1236 in the year under review, as against 477 and 1084 respectively of the previous year. The number of successful students in the various examinations point to the efficiency of the teaching imparted. The Managing Committee deserves the warmest thanks of the public for its inaugurating free education, though in part, among the primary class students. We wish the D.-A.-V. College Society all success.

CHRISTIANITY *versus* HINDUISM AND BUDDHISM

 correspondent of the *Hindu* proves in its columns, that Christianity *was* influenced by Hinduism and Buddhism in its earliest stages. Here are the authorities he quotes in support of his view:—

(1) "Asoka ventured to send his proselytizing agents far beyond the limits of India, into the dominions of Antiochos Theos, King of Syria and Western Asia (B. C. 261-246); Ptolemy Philadelphos, King of Egypt (B. C. 285-247); Magas, King of Cyrene in Northern Africa, half-brother of Ptolemy (about B. C. 285-258); Antigonos Gonates, King of Macedonia (B. C. 277-239); and Alexander, King of Epirus (B. C. 272)—(Mr. Vincent A. Smith's "*Asoka*"—*Rulers of India Series*).

(2) "Both here and in foreign countries," says Asoka in one of his edicts, "everywhere the people follow the doctrine of the religion of the Beloved of the Gods, wheresoever it reacheth."

(3) "Buddhist Missionaries preached in Syria two centuries before the teaching of Christ (which has so many moral points in common) was heard in Northern Palestine. So true is it that every great historical change has had its forerunner." (Mahaffy's *Alexander's Empire*.)

(4) "That a system of Hinduism pervaded the whole Babylonian and Assyrian Empires, Scripture furnished abundant proofs, in the mention of the various types of the sun-god Balnath, whose pillar adorned every mount and every grove; and to whose other representative, the brazen calf (nanda), the 15th. of each month was especially sacred." (Col. Todd's *Annals of Rajasthan*.)

(5) "It is true such eminent authorities as Jones, Colebrooke, Wilson, Bathelemy Saint-Hilaire, Leopold von Schroeder and others have tried to prove the dependence of the Pythagorean speculations upon Indian philosophy and cosmology." (Dr. Sathianadhan, M. A.)

(6) "Clement of Alexandria had no hesitation in calling Pythagoras a pupil of the Brahmins; competent philologists have translated his name 'teacher of Buddhism,' and pointed for justification to the almost identity in teaching between the Pythagoreans and the Buddhists." (Mrs. Katherine Weller.)

(7) "Referring to the Indian sages, Col. Todd says in the *Annals of Rajasthan*: "Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece, to whose works Plato, Thales, and Pythagoras, were disciples?"

(8) "Dean Mansel admits that the philosophy and rites of the Therapeuts of Alexandria were borrowed from the Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. Philosophers like Schelling and Schopenhauer, and scholars like Lassen support this view. Dean Milman maintains that the Therapeuts sprang from the contemplative fraternities of India. The Essenes of Palestine were the same sect as the Therapeuts of Egypt." (Dutt's *Ancient India*.)

(9) "Europe has always been indebted to India for its spiritual inspirations. There is little, very little of high thought and aspiration in Christendom which cannot be traced to one or another of the successive influxes of Hindu ideas; either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazdeism of the Gnostics, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mahomedanism of the Moorish philosophers; to say nothing of the Hinduised Occultism of the Theosophists, the Hinduised Socinianism of the New England Transcendentalists and the many other new streams of Orientalising influence which are fertilising the soil of contemporary Christendom." (Mr. Merwin Marie Snell, President of the Scientific Section of the Parliament of Religions, Chicago.)

(10) "The Bible is so manifest an abridgment of ancient sacred books which Moses may have seen at the Court of Pharaoh, that it constantly copies passages inexplicable in themselves, but found entire in those books of Manu and the Vedas, which it has forgotten to examine." (Justice Jaccoliot's "The Bible in India.")

(11) "A few writers like Buddeen, Seydel, and Lilli go further and maintain that the Christian religion has sprung directly from Buddhism." (Dutt's Ancient India.)

(12) "Modern disquisitions on Ancient India point to the great fact that the civilisation of that oldest country was unmatched in its character. The Greeks derived much from the Indians and their religion was fundamentally based upon that of the great prehistoric nation. It is well-known that the Romans received inspiration from the Greeks and as Rome became the mistress of the then world, all the nations under her sway received from her the light of philosophy and religion which originally emanated from India." (Colebrooke.)

(13) "So, in returning to the fountainhead we find in India all the poetic and religious traditions of ancient and modern peoples: the worship of Zoroaster, the symbols of Egypt, the mysteries of Eleusis and the priestesses of Vesta, the Genesis and prophecies of the Bible, the morals of the Samian sage and the sublime teaching of the philosopher of Bethlehem." (Abbe Dubois.)

(14) "I believe in Krishna, philosopher and moralist, I admire his lessons, so sublime and so

pure, that later the founder of Christianity in Europe perceived that he could not do better than imitate them." (Justice Jaccoliot's "The Bible in India.")

(15) "India is the world's cradle; thence it is that the common mother, in sending forth her children even to the utmost West, has in un fading testimony at our origin bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion. Manu inspired Egyptian, Hebrew, Greek and Roman legislation, and his spirit still permeates the whole economy of our European laws." (Abbe Dubois.)

(16) And lastly, the late Mr. Dutt, after proving the influence of Buddhism over Christianity, concludes, in his "Ancient India," as follows:— "We are content to leave the matter here. We have proved that Buddhism was preached in Syria in the 3rd. Century B. C. We have proved that Buddhism was received in Palestine and Egypt, and that Buddhists under different names lived in those countries when Christ was born, and have been described in the impartial pages of Pliny. We have proved that Christ came in contact with their rites and teachings through John, as well as through various other channels probably. And, lastly, we have shown the remarkable resemblance between Christian moral precepts and Buddhist precepts in sentiment and in language, between Christian resignation of the world and Buddhist resignation, between Christian and Buddhist rites and legends and forms. Is this coincidence fortuitous? Let each reader form his own opinion on the subject."

THE HISSING SERPENT

ONE day there arose a great storm of discussion in the Court of Bali, King of the Danavars, on the subject of Spirit and Forbearance. The controversy was as to which of the two was preferable to the other; whether a man should always act with spirit, or show forbearance in all his dealings with the world; which was productive of the greatest good, and therefore the proper course to follow. Learned ministers expressed their opinions, and profound Pundits expounded the views of the Shastras; but as ministers disagreed and Shastras differed, the Rajah was not convinced and appealed to his erudite and devout grandfather,

the great Prahlad, for instruction on the subject. Prahlad thus appealed to delivered himself as follows :—

"O, my child! No good is achieved by always acting with spirit, nor can much benefit be gained by the constant practice of forbearance. He who always acts with forbearance becomes the cause of many evils. He is easily defeated by his enemies and cheated by his servants. He is obeyed by none and treated by everyone with scant courtesy. The servants of a forgiving master always commit all sorts of mischievous acts and try to rob him of his wealth and belongings and thwart him in all his undertakings. Disrespect, which is held to be worse than death, is the lot of the forbearing master. He is spoken to in uncivil language even by his own children and servants. If a man does not punish even lightly an evil-doer, that person gradually gathers boldness from immunity and eventually works out the ruin of the forgiving man. Therefore those who are experienced in the ways of the world have held the constant practice of forbearance as a most improper thing.

"Now hear me what I say about the non-forgiving man. If a man is irascible in temper and spirited in all his acts he becomes bereft of discrimination and is liable to inflict punishment on the guilty and innocent alike and thereby incur the displeasure of his friends. He falls into the habit of insulting everyone and thus forfeits the affection of his relations and other people about him. A non-forgiving man converts his friends into enemies and in the end becomes involved in misery and trouble. He who shows spirit towards a well-wisher as well as towards an evil-doer is feared by everyone like a snake in the house, and a man whose very appearance excites fear in others can never expect to attain to eminence and fortune. People will never fail to work him an injury whenever there is an opportunity. It is therefore equally improper to be always acting with spirit or to be always of a forgiving nature. The proper course is to exercise spirit as well as forbearance each in its proper time.

"The learned sages have given the following direction as to when forbearance is obligatory and must be exercised. If he who has done any good to you becomes guilty of an offence, he must be forgiven in recognition of his past goodness towards you. If anyone is charged with an offence committed by him through ignorance, he should, after due investigation, be excused.

"There are, however, scoundrels who having knowingly committed an offence try to absolve themselves under false pretences. There is no pardon for miscreants such as these. Adequate punishment must be meted out to them. First offenders may, after due consideration of the nature

of the offence and the circumstances under which it was committed, be forgiven. But the second offence, however slight, must render the offender liable to punishment. Moderation is the golden mean, and by the adoption of moderation, one may win over a fiery-tempered fiend as well as a well-natured man. You have always to take into consideration the time, place and circumstance in determining applicability or otherwise of spirit and forbearance, and it may sometimes so happen that having regard to public opinion the guilty will require to be pardoned."

Thus spoke old Prahlad and after keeping quiet for a while exclaimed :—"This reminds me of a nice little story, which is alike instructive and interesting; I mean the story of the Hissing Serpent. Do you know it?"

Rajah Bali answered in the negative and begged Prahlad for the story. The story told by Prahlad was as follows :—

"In days of yore there lived in the great forest of Dandaka a most vicious and venomous serpent by the name of Naga Takshak. He was a most ruthless monster and was always bent on doing mischief though there was not the least cause or provocation. He would bite everyone that would come near his way without any rhyme or reason, and gradually carried his atrocities to such excesses that the people of the locality being unable to put up with them any longer approached Brahmā, the Creator, to deliver them from the monster. Thereupon the great God got very angry with Takshak and spoke unto him thus : 'Vile Naga! As thou hast abused thy powers, I ordain that henceforth thou shalt be deprived of thy venomous fangs and bite no more. Go thy way now. I have done with thee.'

"Naga Takshak thus shorn of his bite crawled back to his home in the gnarled trunk of a great tree in the centre of the forest and there hid himself from very shame and mortification at his powerlessness. He would now very seldom come out of his hole, because if he did, people aware of his present incapacity would throw stones at him and harass him in other ways. The terrible Naga, the terror of the woodland, thus pined away from day to day, and gradually became so reduced and emaciated from want of food that he could hardly move. One day he lay in his cavernous home moaning piteously and appealing to Brahmā to have mercy on him. Thereupon Brahmā, to whom no appeal was ever made in vain, showed Himself to Naga Takshak and asked him what he wanted. Takshak begged that the power of biting might be restored to him as otherwise, he said, it would be impossible for him to maintain his existence any longer. The great God answered him thus :—"O, envious Naga! Thou art mistaken; it is not at all

necessary to bite people in order to maintain thy existence. But I did not forbid thee to hiss.'

"So saying Brahmá disappeared. Naga Takshak took the hint and began to hiss from that moment. The sound of his hissing, feeble at first, gradually gained in strength and volume, and escaping from the cavernous tree-trunk spread into the forest far and wide. People heard the hissing and became frightened: they thought that the dread monster had perhaps come by his lost powers by some means, and so they would never again go near his place or think of molesting him in any way. Naga Takshak thus hissed and lived and lived and hissed; his hissing did not hurt any one, but for his hissing no one dared to hurt him."

"Thus ends the story of the Hissing Serpent," added Prahlad, "The moral is obvious, and, I am sure, will commend itself to thee."—P.H. in *Journal*.

THE PASSING OF THE MOTHER OF SWAMI VIVEKANANDA

FOLLOWING a short illness, of a malarious nature, Bhubaneswari Dutta, mother of the Swami Vivekananda expired at Calcutta on the afternoon of Tuesday, July 25th., ten days after her return from a pilgrimage to Puri where she had completed a twelve years' vow of devotion to Annapurná. Several days later the mother was followed to "Freedom" by her own mother, who died by the Ganges side. As in life, so in death, the mother and grandmother of Vivekananda were inseparably related.

When the body was taken to the burning ghat a procession was formed of students, Sadhus and disciples of Vivekananda, Bhaktas of Sri Ramakrishna and frequenters and lovers of the Math at Belur, who walked from Simla District to the Nimtolla Ghat, along the riverside. As the "cremation cot" rested apart, while preparations were being made, a band of young devotees broke the silence of grief with the chanting of the Ram Nam and with ringing notes of praise and victory to the great son whose mother had arisen from the bonds of form to the peace and realisation of the soul.

As the flames ascended, with great whiteness of intensity, the consciousness came over the spectator: "There is no death," for that which lay behind, enwrapped in consuming flames, was not the soul. And at that time, for those, who had caught the spiritual message of the mother's son, the burning ghat became the place of illumination. There

came, vibrant in repetition, the truth: "The body is not the soul."

Mata Bhubaneswari represented the highest ideals of Hindu womanhood. For this, we have not alone the public testimony of her great son, but also that of his brother monks who knew and revered her uncommon virtues. This is also attested to by several public meetings in memory of the deceased when some of the most noted men in Bengal used the occasion to renew at these meetings their respect, their love and their consciousness of Indian womanhood and Indian motherhood, the greatness of which was so typically manifest in the character of Bhubaneswari Dutta.

Versed in the sacred lore of Indian traditions and unusually familiar with the epics of the Ramayana and Mahabharata, she had implanted their unexampled standards of thought and life in the minds of her children. It was the inspiration he received from this fund of thought that became one of the compelling factors towards the enfoldment of the spiritual consciousness in the life of her distinguished son and from the platforms and pulpits of America and England, he narrated these stories he had heard in his childhood, which, in their turn, are the descriptions of the Indian experience.

The Indian disciples of Vivekananda know full well of the Tapasya and prayer the mother offered up and of her pilgrimage to Benares and of her worship of Shiva Vireshwar, the "Lord of Heroes"—which preceded, by a long period, the birth of her child. The stories of her many charities are well-known and her son and his fellow-monks stood in reverence before the vigils and fasts of her widowhood. Verily, as the Indian widow she was the nun.

Those who were in the world of Swami Vivekananda's thought and that of his Master in India, feel most keenly a vacancy in their membership. In their love for him was ever understood and included their love of his mother. India, too, in her respect and reverence for the great teacher realises anew the depth of sweetness and spirituality of Indian motherhood—which has ever been the making of the Indian saint and sage whose inspiration, as in the case of Vivekananda, are the Vedas with their incomparable philosophy, and whose life is the love of God, the service of man and the upholding of Dharma.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THERE were 840 cremations in the United Kingdom last year, as against 855 the year before.

MESSRS. Palmers & Co., the great biscuit-makers, have made a gift of £200,000 for a University at Reading.

AT the sale of Hoe Library in New York, a Gutenberg Bible was bought by Mr. H. E. Huntington for £10,000.

THE military operations and manœuvres in connection with the Coronation Durbar at Delhi are estimated to cost about 43 lakhs of Rupees.

A "MINE OF RADIUM" is reported to have been discovered in the neighbourhood of Zwickau, in Saxony. According to the report it is the richest yet known.

AT the Crystal Palace, on May 24, the Indian wrestler, Ahmed Bux, defeated the Swiss wrestler, Riaz, for fifty pounds a side under catch-as-catch-can rules. There were 4,000 spectators.

AT Gerschof, near Vienna, the monster skeleton of a prehistoric Saurian has been unearthed in a condition of wonderful preservation. Some skin, it is alleged, is still clinging to the bones. The skeleton is twelve yards in length.

SALOONKEEPERS, bar-tenders and all others whose business is to sell liquor in Tennessee, where its sale is prohibited by law, were declared ineligible for citizenship in the United States, in a ruling announced by Federal Judge John E. McCall.

THERE were 2,736 presses in India in 1909—10. The number of newspapers and periodicals published was 726 and 829, respectively. Books published in English or other European languages numbered 2,112, while those in the Indian languages (vernacular and classical) or in more than one language were 9,934.

SOME researches in Turkestan, made by an expedition sent out by the Carnegie Institute, New

York, have uncovered fragments of settlements existing 20,000 years B. C. The general tendency of the evidence, says the *Daily Chronicle*, is to point to the highlands of Central Asia, and especially Eastern Turkestan, as the region from which many migrations drifted over the Europe-Asian continent in the earliest geological ages.

LORD Roberts, speaking recently at the prize-giving at Wellington College, said that he had been asked what was the bravest deed he had ever seen. He remembered that while he was on his way to Lucknow his force was stopped by a walled enclosure. A soldier, a Punjabi Mahomedan, seeing the difficulty, endeavoured to open the door which barred their way. When he tried to draw the bolt one of his hands was cut off by one of the enemy. He managed to unfasten the bolt with his other hand, which was subsequently nearly severed at the wrist.

A STORY of family devotion and self-sacrifice is reported from Beauchamp Roothing, Essex, where Mrs. Hawkey, a farmer's wife has been restored to complete health after months of suffering through a burning accident about the arms and back. After the doctors had expressed the opinion that skin to replace that which had been burnt was to be grafted on to the victim, relatives and friends, regardless of the pain involved, vied with each other in being the first to undergo the operation. These were the father, mother, husband, 4 brothers, 3 sisters, 4 uncles, sister-in-law, several cousins and friends. All displayed the utmost fortitude, especially, the ten-year-old brother who refused to take an anæsthetic when a deep incision was made in his arm. Thus altogether 200 pieces of skin were grafted on to her, and the operation continuing over a long period, was quite successful.

THE Indian sportsmen in England have greatly distinguished themselves lately. The Indian Polo players who have carried off the Coronation Cup are, says the 'Advocate of India,' "ahead of the English players both as regards the excellence of their mounts and the skill of their play. Indians are known all over the world as brilliant poloists and it requires a very proficient team to successfully oppose them." After a few failures elsewhere the

Indian cricket team has scored splendid victory in matches against Leicestershire, Somerset, Lincolnshire, Durham, Highland Team (North of Scotland) and Belfast. These records of the Indian cricketers and Polo players in England, and as well as the brilliant victory of the Mohanbagan Football Team, composed of Bengalees, over East Yorks the other day in Calcutta, testify very eloquently to the advances made by India in the realm of sport.

PANDIT G. Krishna Sastri writes to us from Mysapore, regarding our review of his book "Sankhya-Yoga" in the June issue of Prabuddha Bharata, to say that the tenets of the Anubhavadvaita system with which the author identifies himself, strengthen instead of belittling the cause of Advaita as well as Saguna worship. About the cause of the misconception which arose, the Panditji makes the following admission: "I may have in my thesis failed in my expressions, and unconsciously left gaps for drawing such inferences as the reviewer has done. If so it was only my fault and not of Anubhavadvaita." "Being a short and imperfect summary, as it necessarily ought to be, I have only touched upon a few points here and there in my thesis." We are glad to be assured thus: "The original works of this (Anubhavadvaita) literature, when they are published in due course of time, will substantiate my statements," as noted above.

THE twenty-sixth anniversary of Sri Ramakrishna Mahotsav was celebrated at the Sri Ramakrishna Samadhi Temple, Yogodyan, Calcutta, on 17th. August, the day of Jannastami. Numerous Sankirtan parties proceeded to Yogodyan, and hundreds of devotees and poor people were cordially entertained with Prasad.

THE annual Utsav of The Ramakrishna Society was solemnised on July 9, at premises No. 12, Serpentine Lane, Calcutta. The main feature of the ceremony was offerings of puja and prayers to Sri Ramakrishna Paramahansa. There were songs and Sankirtan almost all day long. In the evening there was held a class where a few teachings of the Great Master were exclaimed to the audience in the shape of Kathakata.

A CORRESPONDENT writes to us from Vaniyambady:—The Swami Vivekananda Sangam, started in 1897 at Vaniyambady (Southern part), has two branches in the north and west of the town, established in 1903 and 1908 respectively. On 16th. July last a meeting was convened under the presidency of Mr. C. Venkataswamy Naidu, the president of the three Sangams, to concert measures for erecting a permanent building to the branch in the north of the town, the only one which had none. Out of Rs. 500 estimated to cost for a building and a library, Rs. 100 was subscribed on the spot by the president and members, and it was resolved to request Swami Annadanappa Yogi Anandagiri to lay the foundation-stone for the building on 17th. August.

On 26th. July the residents of the several villages round Vellinaikaneri near Vaniyambady assembled in a public meeting presided over by Mr. C. Venkataswamy Naidu, who delivered a very instructive lecture on "Bhakti in Domestic Life." The meeting dispersed late at night after Bhajana and Mangalarati.

The residents of Natarampalli headed by Mr. S. Rungaswami Naidu invited Mr. C. Venkataswami Naidu to be present at a meeting to be held there on the 27th. July. It was resolved at the meeting to open a branch centre there with the latter as its president, and to have a permanent building and a library of its own. Mr. C. Venkataswami also delivered a lecture on "The Merits of Asceticism in Domestic Life," which was highly appreciated.

THIS HOLINESS, the Swami Ramakrishnananda, one of the greatest preachers of the Vedanta and a direct disciple and most devoted Bhakta of Bhagavan Sri Ramakrishna has entered Maha-Samadhi, having suffered several months from consumption. The realisation took place on Monday, the 21st. of August, shortly after the noon hour. With his Maha-Samadhi passes another of the old band of the monks who founded and are members of the Math at Belur. The Prabuddha Bharata will commemorate the passing of the Swami with a special number devoted to his life and wonderful work in upbuilding the Ramakrishna Mission, particularly at Madras and at Belur Math. Any contribution on the Swami from friends and admirers will be welcomed.

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Aatha Upa I. III. 4.

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Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्नियोधत ।

Katha Upan. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Sri Sri Vivekananda.

VOL. XVI]

OCTOBER 1911

[No. 183

SRI RAMAKRISHNA'S TEACHINGS

VISISHTADVAITAVADA

MASTER : I do actually *see* that *whatever is, is God*. It is He who hath become all these things! There is a stage at which the mind and the Buddhi are lost in the Absolute—which cannot be conceived as made up of parts.

Thereupon at the end of Samadhi I must come down at least two notes below the Highest note in the scale before I can utter another word!

Vedanta has been explained by Sankara. Another point of view is that of the Visishtadvaita of Ramanuja.

Narendra (to Master): Sir, may I ask what is the *Visishtadvaitavada*?

Master (to Narendra): This doctrine holds that the Absolute (Brahman) must not be considered apart from the world (Jagat) and the soul (Jiva). The Three between them form One—Three in One and One in Three!

Let us take a *Bilva* fruit. Let the shell, the seeds and the kernel be kept separate. Now suppose somebody wanted to know the weight of the fruit. Surely it would not do to weigh only the kernel of the fruit. The shell, the seeds and the kernel are

all weighed with a view to knowing the real weight of the fruit. No doubt we reason at the outset that the all-important thing is the *kernel*, and not either the shell or the seeds. In the next place we go on reasoning, saying that the shell and the seeds belong to the same substance to which the kernel belongs. At the first stage of the reasoning we say, 'Not this,' 'Not this.' Thus the Absolute is not-soul (not the finite individual soul). Again, It is not the world either. The Absolute is the only Reality, all else is unreal. At the next stage we go a little further. We see that the kernel belongs to the same substance as that to which the shell and the seeds belong. Hence the Substance from which we derive our negative conception of the 'Absolute' is the identical substance from which we derive our conception of the finite soul and the phenomenal world. Your 'Relative' (*Lila*) must be traced to that very Being to which your 'Absolute' (*Atya*) must be traced. Hence, as Ramanuja sayeth, the Absolute is qualified by the finite soul and the phenomenal world. This is the doctrine of Visishtadvaita (qualified non-dualism).

Extracted from 'The Gospel of Sri Ramakrishna' by M.

OCCASIONAL NOTES

LIFE is a mood. There is something beyond. Life is change. Beyond life there is the Changeless, the Deathless, the Imperishable. Life is bondage. Beyond life is Freedom.

The dream binds and causes the nightmare in which one feels the impossibility of moving ; but when the awakening comes there is freedom. The evil dream passes and with it, on awakening, the terror. So with the dream of the bondage of life. We must awake spiritually ; that will break the dream ; that will dissolve the bondage.

There is a higher life than the senses. Even than the intellect there is a higher life and from that higher life comes all inspiration, comes all illumination. To sense and realise that higher life is the meaning and purpose of religion. It is the goal of the soul which seeks freedom from the thralldom of mere sensuous existence and of the mind which has only the experience of the senses as its nourishment.

The purpose of the soul is to strike out into that ocean of light, which man has called God or Reality. It is that illumination which the life of the mind and the senses borrow and refract. It is that life which the teachers of the world have known and have spoken of as the only reality. The monk aspires to that life. His mind is wholly centred upon it. He is the monk whose mind is so concentrated.

The desire to go beyond the senses is at once a test that something higher exists which attracts the soul which otherwise could not be attracted. All other desire and its gratification is fraud to the soul. Turning away from the experience of the senses the

soul founds its purpose and its hope on and directs its vision to that which, unlike the experience of the senses and their objects, is indestructible, immortal and unchangeable. It seeks and searches finding, at last, that all satisfaction, all sense of peace and freedom are of the soul.

No longer depending on the external it plunges into the fathomless reality of its own inner nature. There it realises there is neither death nor change. There neither matter nor mind deceives. Only the soul itself shines forth free and perfect, bereft of body, bereft of mind, sufficient in its self, conscious of the self as the Divine Reality.

The test of freedom is the capacity to feel it ; the very sensing of freedom is freedom ; aye, the very thought is freedom. Whosoever has sensed the Reality beyond the bondage of life, he, indeed, is the Free One. Given the emotional power to experience it, given the intensity of desire—freedom, then, even like God, or like man's own Inmost Life and Indwelling Self is Infinite.

Death only extinguishes the earthly light of form ; it does not extinguish the flame of desire. Desire is everywhere and bondage and problems. If there is freedom then it is to be realised here and now amidst the tumult of struggle and search and problems ; not after the change of death comes Nirvana. The Free and the Deathless is Now—eternally Now. Nirvana is Now ; it is Here. This the sage knows. In life he dwells already in God. In life he is already free. Death only removes the form. While living in this body he has illumination ; he has emancipation.

The very knowledge that we are free will make us free; the very belief in spiritual freedom will tend freedom-wards. What is belief but an approximation to knowledge, and knowledge, in its completeness,—is realisation.

First, the idea of freedom; then, the desire for freedom; then, the effort at freedom; then, the realisation of freedom.

The evolutionary urge is the impetus of the Self, of the Atman in us.

There is no Hereafter in the Eternity of Freedom. Let us find that Eternity of the Spirit, that Freedom of the Atman, Here.

To soar beyond all bounds; to trample under foot all barriers that oppose the march of the soul to the realisation beyond is to hold equally both pleasure and pain, both life and death, and to be eternally mindful of the mandate heralded from the dawn of the day when truth shone to view: "Thou art not the

body; thou art not the senses. Thou art the Spirit; in thee the Divine doth dwell."

"Dust thou art to dust returnest,

Was not spoken of the soul."

said the poet and he sounded therein the triumphant note of the Vedanta: "Tat Tvam Asi." "Thou art That Which the sword cannot pierce, nor fire burn, nor water wet, nor the air dry. Thou art the Indestructible One; beyond all change Thou art the Deathless One, the Pure, the Holy One."

"Natural death is as it were a haven and a rest to us after long navigation. And the noble soul is like a good mariner: for he, when he draws near the port, lowers his sails and enters it softly with gentle steerage. And herein we have from our own nature a great lesson of suavity: for in such a death as this there is no grief nor any bitterness; but as a ripe apple is lightly and without violence loosened from its branch; so our soul without grieving departs from the body, in which it hath been."—Dante's *Inferno*.

ILLUMINATION

In Memoriam, Swami Ramakrishnananda

Realisation, Infinite, Supreme
Above the world, Whose Region is the Soul,
Where lives Eternal Truth Supreme
As Boundless Freedom, like a shoreless sea,
That hath this sage become.
With the passing of the body unto death
His soul on purest thought did rise
To that height where thought is dead
And sages' Wisdom doth alone endure,
It rose, emancipated from the form,
On Argent Wings of Great Celestial Peace
Into that vastness of the Everlasting Self
Whose Form is Radiance Eternal,
Whose Soul, Realisation Infinite;
It rose above the world to God,

Scattered are the many earthly bonds
Which made the personality of him—
Now stands he, Self revealed, as God.
In life he taught "Tat Tvam Asi"
Whose Consciousness is Everlasting Life
Now—the Truth, "Tat Tvam Asi"
With him "Aham Brahmasmi" is verily become.
He, the Bhakta, in Bhakti hath been merged.
The Bhakta and the Lord are now made One
In the Light which is Nirvana's Height
Above the ignorance and darkness of the world.

F. J. ALEXANDER,

THE PASSING OF HIS HOLINESS THE SWAMI RAMAKRISHNANANDA

FOR this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Still does the mind linger in that flood of ecstasy to which it soared beyond the bounds of earth when the news was heralded from the Math in Baghbazar, Calcutta, that His Holiness, the Swami Ramakrishnananda, had passed from pain into Maha-samadhi on Monday, the twenty-first of August last, shortly after the noon hour. He had been the direct and one of the most chosen of the disciples of Sri Ramakrishna; he had been one of the chief workers in the upbuilding of the Ramakrishna Mission; of the monastery at Belur, just outside the northern boundaries of Calcutta, he had been most deservedly called, the pillar and foundation rock; he was, also, one of the foremost preachers of the Vedanta philosophy in recent years.

All over India his fame has spread; but far more than his fame has spread the spirit of his teachings. Madras and Calcutta have vied for the honour of calling him their son. Now that he has passed into realisation the India, to which he was known, mourns his loss.

And yet, withal, it is not death, but is victory which has been sensed as uppermost. The gloom of death has already given way to the knowledge of that vast Illumination he has entered. Of him there now endures eternally, divested of all earthly limitations,—the divine reality and bliss. The note that he has merged into realisation is ascendant. And India is aware in the case of this, as of all

her Sannyasin sons,—the spirit has realised its divine eternity, though the body has broken in time.

In life, the Swami Ramakrishnananda had struck the flawless note of the Upanishads which resounds, amidst the bondage of the world and its sorrow, the freedom and the bliss of the Divine Self realised. His whole being had been a concentration in this. Thus, when he passed, the spirit of that consciousness enfolded him forever in its Truth; and for a while that spirit with its boundless life and bliss descended upon those who knew the departed man; for they sensed That for which he, as the monk, had given up the world.

He had been in Madras, giving forth to the world the message of his Master and of his brother monk, the Swami Vivekananda, when the consuming illness which had been afflicting him for some time was declared fatal. It was then that his fellow-monks and the president of the Ramakrishna Order entreated him to renounce his labours and come to Calcutta where he could be surrounded with the love and devoted attention of those who were his friends and well-wishers and who, also, with him had sat as spiritual children, in those memorable days at the feet of Sri Ramakrishna. Heeding, at last, their earnest entreaties he abandoned the field in which he so diligently taught for more than fourteen years. At Calcutta he was housed at the monastery in Baghbazar. There his cough gradually became worse. Medical attention was of no avail. All hopes were given over and the end came,—in wonderful peace.

Most remarkable, however, was the strength of his spirit which burst forth in eloquent discourse concerning the soul and God even whilst the body suffered most. One who loved him dearly, hearing him speak in the distressed state of his body begged him to desist. "Why?" came the reply. "When I speak of the Lord all pain leaves me. I forget the body." His great esteem and his

love for Christ, manifest throughout his lifetime, renewed itself constantly in those last days. Speaking of Jesus he would become eloquent. He would tell of how Sri Ramakrishna had regarded Christ and of how, during Samadhi, when his Master had had the vision of Christ, the very body of the great Founder of Christianity had entered into that of His Own.

It is said in India that when sages are about to pass away they become most eager to convey unto mankind their spiritual realisation. This had been true of Buddha. Of Sri Ramakrishna it was true. Of the Swami Vivekananda it had been also true. And with the passing of the Swami Ramakrishnananda it was again true. At times when the stress of the body intervened he would turn to the monks and disciples about him saying: "How long shall this endure; it seems the body cannot stand this!"

There came a time when the disease inflamed the brain. Yet even in delirium his mind and his voice knew no other thoughts than those of the Lord. "Durga, Durga," the name of the Mother, "Shiva, Shiva," the name of the Lord of monks, and the name of his Master were ever on his lips.

As the days passed and his condition grew worse, the monks knew the time for Mahasamadhi or supreme realisation was at hand. Several days more—then the body lay, forsaken by the soul. At that moment the Presence of the Lord was felt. The death-chamber had become a tabernacle, it had become the temple of illumination.

Then came in the afternoon the triumphant procession from the Math through the lanes to the river's winding course. Carried on a cot the body lay covered with flowers and garlands. The air was laden with the incense of the flowers and the perfume of incense. Ahead, the Sankirtan party sang. Following in the rear were the gathering of the monks in their *gerrua* and of disciples of

Sri Ramakrishna, of students and old men and young.

Now and again the air was rent with shouts of triumph. "Jai Sri Guru Maharaj ki Jai! Jai Sri Swamiji Maharaj ki Jai! Jai Sri Mahamayi ki Jai! Jai Sri Ramakrishnananda Swami Maharaj ki Jai!" And the winds carried the sound in prolonged and repeated echoes. Men, women, and children ran to see what sort of a saint was this who had passed away. North and farther north along the Ganges' side the long procession went, while the poor scrambled for the pice which were thrown about as charity, and the notes of the Sankirtan party, with the shouts of triumph, together with the spirit of the occasion sank deeper and deeper until the inmost soul was touched, till it rebounded upon itself and the world was lost to view in that partaking by each, according to his own consciousness of soul, of the realisation into which the saint had entered.

Opposite, across the river, some three miles distant from Calcutta is the monastery of the Order, at Belur. The procession had almost reached this point, when a stop was made—for not far stands the burning ghat where the body of Sri Ramakrishna was given up to the flames. Holy, thrice holy is this place to the Order. Here the cot on which the extinct form of the sage lay was lowered to the ground. Reverentially the monks and the disciples bowed, and worshipped; again came the deafening shouts of praise to the Lord. Then the procession moved on to the point on the river opposite which stands the monastery.

A score of boats were ready to convey the party. By this time the sun was sinking beneath the horizon. Quiet and hushed with a great peace was the hour, quiet and hushed as the river itself. Slowly and silently the boats traversed the distance while prayers and songs went with the silence and the quiet "unto the cars of God."

The ghat of the monastery reached, again the triumphant chorus rang out, answered again and again, by the monks in the Math.

This was the monastery in which the departed monk had passed many happy days. He had been the co-worker of the Swami Vivekananda in founding the Order which makes the Math at Belur its chief centre. All know how in the days following upon the passing away of Sri Ramakrishna he had made the vow never to desert the ashes of his Master. It was the house in which the ashes were kept that became the nucleus and home of the Order.

Here, again, he was at the Math under whose roof reposed the ashes and the Presence of the Master. This time, however, he was not to become the chief priest in worship; he, the priest, had become one with the Lord. Through the courtyard in front of the chapel, the procession went, accompanied by the chanting of prayers and Sankirtan. It crossed the extensive grounds of the monastery to the south-eastern corner.

At this place the pyre had been erected. Here, even the body was to be utterly consumed by flame, just as the personality had been burned in the Effulgence of Illumination. The pyre faced the hushed calm of the river Ganges. Near by, rose in view the chapel in which are preserved, beneath an altar, the relics of the Swami Vivekananda, whom the deceased saint had so deeply loved and revered.

Chantings continued to pour upon the evening air. The sun had set; twilight was merging into the deep Indian night. Here and there a star began to tell of the splendours of God—when one heard amidst the chanting the voices of ascending flames. The cot on which the saint lay as if in meditation was wrapped in light intensely white—the flames like unto the soul in purity. Stronger and whiter grew the light in brilliant intensity of rising flames.

After a time, however, the whole became wonderfully subdued, dying into deeper shades of fading light—for by this time the body had been reduced to ashes. And over the vanished pyre and above the dying embers, through the wide grounds, along the river, within the monastery, within the chapel and within the hearts of those who were present, rested the spirit of Illumination into which had passed from the bondage of life into Eternal Freedom, the soul of His Holiness, the Swami Ramakrishnananda.

THE MONASTIC CAREER OF THE SWAMI RAMAKRISHNANANDA

BOLD is the message of the monk. Bolder than his message is the example of his life. It is the corroboration of his message. The message of the monk is, "Renounce! Renounce! The Lord, the Reality alone is real; the world is a myth." The monk has renounced the world. Practical to him, alone, is the realisation of God. For this reason he retires from the life of a householder; for this reason is his entire thought, his whole desire, fixed in the Eternity of the Divine.

Such is the monk who knows that progress is as infinite as time and the forms through which progress flows never-ending in number as space in extent. The subject of all progress is the Eternal Spirit which man tries to paint in the language of the finite upon the canvas of the universe. That spirit is the Self-indwelling-Self, of every soul. Never can this be objectified. Progress is a dream to whose contents the soul, labouring under and bewildered by illusion, deems itself bound. The idea of progress, to the monk, is a stumbling-block. Diving deep into the ocean of the Imperishable he goes beyond illusion. For him progress and society are meaningless terms. Having caught sight of the Spirit what cares he for the form, be it as wide

as the universe! Having sensed the Infinite Subject what will he do with the interminable series of objectifications called the world! Even in life is the monk dead—but dead like God Who folds the universe into Utter Formlessness the moment He sinks into the Fathomlessness of His Own Reality. To the monk and to the Lord, in whom the monk is Dead to thought and sense, the universe is the Nothingness beyond which lives eternally the Supreme Reality.

In the great space of the temple of Dakshinesvar stands the House of Kali, the Mother of the Universe. Near by, sheltered by the shade of a generous grove and facing the yellow-coloured Ganges stands, surrounded by a meditation-seat, a tree under whose wide branches the soul of Sri Ramakrishna went, repeatedly, from life to illumination. He is the Master whose name the eloquence of a Master-Disciple proclaimed across the seas to the Western world. There, upon the meditation-seat the Ideal monk lingered, day after day, plunged into the Sea of God, oft breaking the silence of His meditation in the giving of that message which has meant, anew, salvation to the world.

Bhagavan Sri Ramakrishna when not in communication with the Divine Spirit and realising His oneness with It, would often pray to the Divine Mother. Among His most fervent prayers were that His disciples should come to Him. He seemed to know them beforehand and He would call out, again and again, "When will my boys come to me, O Mother?"

It was in the last years of His life that they came. The Upanishads say: "When the Guru is perfect and the disciples well-prepared, wonderful, then, is the teacher and wonderful the teaching and the taught." There came unto the aged Saint twenty or more lads who became the apostles of His Gospel and the members of a great Order which bears His Name and who since, have founded monasteries over the extent of India, and

even in the far distant West.

One of those who approached the Master was a boy in his twentieth year belonging to the highest caste, that is the caste of Brahmans who represent the learning and spirit of Hinduism. His boy friends called him "Soshi." Sri Ramakrishna was to live but three years longer to the world. It was then 1883. He sat in meditation when "Soshi" was brought before Him. The Master's eyes opened. Immediately was there the recognition which ever afterwards bound in deepest ties of affection and spirituality the Master and him who was to be named after the Master as Ramakrishnananda. That name signifies "Bliss in the Lord Sri Ramakrishna."

Day after day passed, weeks lapsed into months, and the days and the weeks and the months served as the time for the spiritual awakening of the disciple. Closest understanding grew and grew until the disciple could not live without the Master.

The lad "Soshi" was the darling of his home and the parents were overjoyed at the wonderful progress he made in his studies. When he had passed his matriculation examination in his earlier years it was with a scholarship granted to him from the Calcutta University.

He was already in his Fourth Year Class and the examination was fast coming to hand which would have given him the classical honours of Bachelor of Arts. But at that very time Sri Ramakrishna lay in Cossipur Gardens dying and though dying still preaching the Word in spite of the pain the effort at speaking gave Him.

Here was the test. "Soshi" had been with the Master now bordering on three years. It was the eve of the year 1885. Beautiful was the intimacy of soul between the master and the disciple. And the disciple had become learned in the wisdom of the spirit. Far beyond the years of his life's experience he had penetrated as an aged Rishi into the ageless Heart of the God he recognised as present in

the Person and Realisation of his Master.

The boy "Soshi" coveted the honours of a degree—and an educational degree in India carries with it a social importance and economic advantage; but the soul which was to drop the very personality of the boy "Soshi" and become the Swami Ramakrishnananda lost no time in formulating his decision and having done so, realised that he had renounced his possible career as a man of the world forever. The same day of his decision found him by the Master serving Him night and day, and with him were his friends who, also, had given up the world. And of that group of boys one became the wonderful sage who for the first time preached Hinduism in the West—the Swami Vivekananda, who eventually became the first abbot of the monastery of the monks of Ramakrishna, near Calcutta, at Belur.

"Soshi" found happiness untold in service to his Master. Radiance covered his countenance with the consciousness of "Who He was" who had accepted his service. Many things had the Master spoken of His "boy disciples." Of Swami Vivekananda He had prophesied the greatness of his future work. Of "Soshi" and of another who has been to the West He had said: "These were the direct disciples of Jesus the Christ in their former existence." And true was the statement. For these mentioned have become the most ardent champions of the true Cause of Christianity which they recognised to be the same as the Cause of Hinduism into which they were born. Both were equally conversant with the Bible of the Christians and well do those remember who attended the chamber of the Swami Ramakrishnananda's illness how frequently he would speak of Christ. Wonderful was his devotion to Jesus. He had realised Him in the Personality of his Master and thus to him Jesus the Christ of Judæa and Ramakrishna the Sage of Dakshinesvar were one and the same Soul.

In the course of those memorable days with the dying form of the Master, the illness of His body had been the means of Realisation for the lad "Soshi." His Master's conversations and his frequent soaring beyond the world of the senses in Samadhi were moods, as well, through which the disciple and his Brothers passed beyond on the currents of the Master's Realisation into the world of their inmost souls to the Lord.

But the day was to come when the body of Sri Ramakrishna was to pass into death. Hour after hour the disciple attended the Master. Suddenly one day he heard the Saint uttering the most holy word of the Vedas. A moment later and all was over. The Master had gone beyond. Oh, the grief that fell upon those who were in the room in that hour! Some wept; some chanted, amidst sobs, the sublime songs they had learned and sung at the Feet of the Master; others were dumb with grief.

The lad "Soshi" they had not noticed. He had fallen at the Feet of the Master—motionless. Grief had paralysed the mind and body into unconsciousness. Perhaps he had gone beyond with his Master for the time being. They called, but he did not answer. After a time he came back to consciousness in a flood of tears.

The greatest trial was at the burning ghat. Feelings of a contrasting character visited the soul of "Soshi." Now the joy and the bliss that the Master had shed over them all in the time of His Maha-samadhi or Great Realisation came over him, and he sang the Name of the Saint in triumphant praise. Then a sense of utter loneliness stole over his joy and made him the victim to most violent grief. When the flames that had made ashes of the body of the Teacher had died out there was one who gathered amid the silence the relics that remained. It was the boy "Soshi."

Then came the period of supreme depression. The boys who were children of the Master gathered together day and night.

Their words were reminiscences of their years with Him ; their thoughts were of Him ; their worship was to Him ; their lives were lived in His name. Homeless and beggars as monks should be they, who for the most were accustomed to the advantages of the best families, begged their food from door to door. They suffered hardship after hardship. There was but one garment between them that they could wear into the city ; otherwise a narrow cloth about the loins served to cover them.

Those were memorable days of fasting and renunciation—and a great inspiration for the children of Sri Ramakrishna was the life and example of him who later bore the name of the Master. He would force them to rise from their meditation to partake of food. He would send them to repose by force when they continued hour after hour into the night the chanting of the Names and the Praises of God. And, again, he would be the first to call in the early morning : "Arise ! Arise ! Another day to the Lord has begun."

Death and life were the same to the minds of these boys. Their parents came to call them to the world. "Soshi's" father came, also. He begged ; he threatened, but to no purpose ; in sorrow he returned home. His son had said : "The world and home are to me as a place infested with tigers." Yet the father lived to experience unbounded joy in the life of the son.

The time came when the boys decided to formally renounce the world by taking the monastic vows and by performing their own death ceremonies. They changed their names. "Soshi's" became Ramakrishnananda. Thereafter he was known to the world by his adopted name.

A year passed, then another ; some of the monks had wandered into the Himalayas ; some were traversing the interminable plains of India from one end to another and from city to city ; one had gone to Thibet. The leader of them all, the Swami Vivekananda, was wandering from the Himalayas to Ceylon.

But during those years one monk stood by the ashes of the "Master." The house where they were kept became the monastery. Time after time the wandering monks returned called by the Master. At length they all came back and there began that real life of devotion to Sri Ramakrishna.

One day the news arrived that the leader, the Swami Vivekananda, had gone to America. This was a terrible blow of separation to his brother-monks. One fainted on hearing this. But, again, they overcame grief in devotion. And the priest who led the worship was the Swami Ramakrishnananda. The time of worship was the time of ecstasy. The chapel resounded with the mighty voice of the leader in devotion. Hours were passed in devotion and days and nights—and it was this unparalleled devotion which formed the spirit which has become externally expressed as the Ramakrishna Order. The whole soul of devotion had entered into the Swami Ramakrishnananda. He was the devotional spirit of the monastery and the monks of the monastery tell of how they were transported into superhuman joy and into the very vision of God by the enflaming spirit of his enthusiasm and realisation.

Three years had passed since the Swami Vivekananda had left India to preach the Gospel of Hinduism to the West. By this time the Swami Ramakrishnananda had become "the pillar" of the monastery. Whenever he wrote to his brother-disciples the leader would address the message to the Swami Ramakrishnananda.

At the end of the fourth year the leader returned in triumph. India welcomed him as a whole. City after city went out to meet him with addresses of praise. The Swami Vivekananda had made Hinduism the New Gospel of the West and India recognised the greatness of her son.

But he fled from honours to the home of his brother-monks. Several days later the Swami Ramakrishnananda went to Madras. He the priest-in-chief whose whole heart had

centred in devotion was commanded by the leader to preach the religion and philosophy of the Vedanta. Now the giant heart was to become the giant intellect. The leader foresaw this. For this reason he had commanded him to Madras.

In Madras the Swami Ramakrishnananda preached Vedanta. The ocean of the ecstasy of devotion had become the torrent of the lore of the spiritual intellect. He who had been the spokesman of the doctrine of love now became the author of "The Universe and Man" and "The Soul of Man" wherein are stored the highest Vedanta truths. The Swami Ramakrishnananda had realised that the road of devotion and the road of the purified intellect lead equally to God.

The fame of the preacher spread. He received calls from many quarters to start other centres. He obeyed these calls and as the result he founded more than fifteen other centres of the Order throughout the south of India. Even such distant places as Rangoon in Burma and Bombay on the extreme western coast of India insisted that he visit them and preach. This he did and with wonderful success.

Yet, withal, he was the monk. Though he could have possessed himself of one of the finest edifices in Madras for monastic purposes, he refused. His centre was supported by begging for nothing but necessities. He was the worker. Classes and lectures for several sub-centres in Madras alone employed his time, but besides this he made himself find time to write articles for the Prabuddha Bharata, the Udbodhan and the Brahmavadin and also to become the author of the following works: "The Universe and Man"; "The Soul of Man"; "Sri Krishna, the Pastoral and the King-maker"; "The Path to Perfection;" and "Sri Ramakrishna and His Mission."

On the 5th. of July in the year 1902 the news spread over India that the Swami Vivekananda

had passed into Final Realisation. It reached Madras and the Swami Ramakrishnananda in the midst of his work. But he had already had infinite solace in this bereavement and from the departed leader himself. For on the very night that the Swami Vivekananda passed away, as he sat in meditation pondering on the Reality beyond life and beyond death a voice rang out clearly: "Soshi! Soshi! I have spat out the body." It was the voice of the leader, the Swami Vivekananda, who appeared before him and had but a little while before entered the domain of Highest Illumination.

That fired the soul of him who heard. He redoubled his efforts. Word reached his fellow-monks that he was working so strenuously that grave results were to be feared should he have a "break-down." But the worker paying no attention to these grave fears gave out his very soul in work. It told on the body of the sage. Symptoms of a fatal disease made themselves evident, but he paid no attention. His whole mind was centred in the Spirit. He had long forgotten that the body existed. Finally those who were near and loved him most took him to the specialists. They, in their turn, pronounced the disease as fatal.

Word was sent to Calcutta and his fellow-monks begged him to pass his last days with them. This he felt was best. He had thought of it, but not until the command came from the abbot of the Order did he leave Madras. His brothers in monasticism received him with devotion. He was taken to the home of the monks in Calcutta and watched over with tender care. The most noted physicians visited him of their own accord, but his body was beyond human aid even as his mind was already beyond human concerns. And when the end of pain was at hand and the body at the last ebb of life, meditating on his Master, he passed into Maha-samadhi and into the Presence of the Most High.

EXTRACTS FROM "The Universe and Man" *

BY THE
SWAMI RAMAKRISHNANANDA

THE GRAND UNIVERSAL RELIGION

There are as many paths leading to God as there are individuals in the Universe. Every man has to select his own path.

Every man has the same longing for eternal happiness and wisdom, or in other words, for the realisation of God. Hence religion, which like a mother towards her children is impartially disposed towards all beings, brings eternal peace to the low as well as to the high. This is clearly exemplified in our own *Sandtan Dharma*, the mother of all religions that exist and that are yet to be. This is a universal religion. Its greatest expounder, Sri Krishna, has declared: "Whoever seeks to realise Me in whatever manner, I enable him to realise Me in that manner." Thus the ideal of every religion is perfect in itself, and the method of realisation is in every case similar. Born as we are in such a grand, universal religion, it is our duty to regard other religions as we regard our own. Our religion includes the religious experiences and the religious consciousness of the whole world throughout all times. Hence, by honouring all religions only we can be true Hindus. But it is better for a man to die in the religion in which he is born than to leave it to take up another religion. We must not go against the grain of our nature, for nature has been described as a kindly mother that gradually leads the baby to the goal. To go against her would be committing the worst of all blunders. This is what has been preached by Sri Ramakrishna Deva. He has asked the Christian to be a true Christian, the Mohammedan to be a true Mohammedan, the *Visishtadvaitin* (qualified non-dualist) to be a true *Visishtadvaitin*, the Monist to be a true Monist. He says, "Whoever is true to his own religion will ultimately reach God."

CONCERNING THE SELF

When the external world loses all its charms for a man, his mind naturally turns to itself. From

that time the man is really entitled to study and think of philosophy; for then he will naturally devote himself entirely to unravel the mystery of his own existence, as there is nothing else to draw him away from such a pursuit. In this process of philosophical self-examination he at once perceives that his physical and mental states have been changing from moment to moment in the course of his life, and that nevertheless he has been feeling himself to be the same man unaffected by the variations in his mental and moral conditions. In so doing he marks his own plastic nature. When his body was that of a child, he thought himself to be a child; when his body was weak, he thought himself weak; when his body was strong, he thought himself strong; when his body was that of a youth, he felt himself to be young and so on. But all these different circumstances have not the least affected his self-identity. He feels himself to be merely a spectator of the long-winding panorama of the outer life. He finds that what may be called his self has the peculiar power of adapting itself to the conditions of the body. In a weak body it is weak, in a strong one it is strong, in a feverish one it is feverish, in a dyspeptic one it is dyspeptic, and so on. But of itself it is neither weak nor strong nor feverish nor dyspeptic; it is pure identity, the witness of all these, and other states. He also finds that this self is neither a male nor a female, neither a Brāhman nor a Sudra, neither a Hindu nor a Mussalman, neither a Christian nor a Buddhist, and that it is neither of this nor of that class or nation or sect, because all these distinctions savour of externality, and so belong to the external world. But this self is something internal which is unchangeable. He finds too that although his childhood, youth and manhood are no more, his self survives them all; so he finds his self to be the one unchanging entity in a changeful world, without any name or form or caste or creed, without fear or hope, pleasure or pain, free from all physical bondages. When it comes in contact with bodily frames it acquires all the aforesaid and many other attributes, although essentially and by nature it has none, as a pure crystal, without any colour of its own, takes on the colours of the things that come in contact with it. Ultimately he finds the self to be beyond the domain of space and time,

* To be had of the Manager, Prabuddha Bharata, Price One Rupee.

absolute and so indivisible, full in itself, a pure consciousness. Then he concludes that since this is true of his self, it must also be true of the selves of all other individuals like himself, for "no one examines all the grains of rice that boil in a pot to see whether they are well cooked or not," says Bhagaván Sri Ramakrishna, "since the examination of a single grain is a sufficient guarantee for all the others." Therefore he finds that his self is the self universal, one and absolute. The selves of the highest and the lowest beings are one and the same essentially.

VEDANTA

Vedanta means the latter portion of the Vedas... The word Veda is from the root *vid*, to know. So Veda means science, for the word *science* also is derived from *scio*, "I know." The modern age glories in thinking that it is exceptionally scientific. Let us compare modern science with that science which goes by the name of the Veda. Modern science treats of the whole Universe, and it has found out the indestructibility of matter. It has also taken up for consideration the human mind and the soul. But unfortunately its conclusions are not definite. Some plainly confess that it is not possible for them to know the existence of the soul, while some doubt, and some even ignore it. They have given us this idea of the Universe, that it is guided on all sides by blind forces. An unconscious, dull, material Universe is the picture we have of our environment. It is a soulless, dead Universe. This is the picture given by modern science.

Not so the Vedas. The Vedas also have taken up for consideration such subjects as the human mind and the soul and have arrived at definite conclusions. The Vedas have taken up also the subject of the Universe. But they have found it a living Universe, not dead; a Universe permeated by an infinite soul, all-powerful and all-perfect. But it might be said that this is a mere assertion; and it might be asked, "What are the arguments to prove that there is such a thing as the soul, the soul existing before and after this life and eternal in its nature?" The first answer is that we must realise it; then there will be no need of questioning. There

are also many rational proofs; one of them is the following. Try to imagine your own destruction. In order to do so, there must be one who imagines. Try to imagine his destruction; in order to do so another person is necessary. Thus we cannot imagine our own destruction, cannot completely annihilate ourselves. So it is impossible for us to be destroyed. "That 'I' exists, as to this, what man can entertain any doubt? Even if there be any doubt, he who doubts is the self." This is what Sankarāchārya wrote. Later on, Cartesian philosophy taught the same to the West. Descartes began to doubt everything; at last he found it impossible to doubt the doubter; hence his memorable saying "*I think; therefore I am.*" Thinking and doubting are synonymous; for when you arrive at a conclusion after doubting, you know clearly about the subject and then you cease to think. So he established that that 'I' exists. Whatever exists is something. Whatever does not exist is nothing. Something can never become nothing. I was never nothing and can never become nothing. *Being* can never come out of *non-being*.

Again, studying man's nature, we can see that he cannot but be immortal and eternal. When we study a living being, we study its likes and dislikes. Whatever it dislikes is unnatural to it. Suppose you take a fish out of water and place it upon the peacock throne of the Emperor Shah Jehan, would the fish be gratified? The fish would rather say, "Throw me into a pool of water." The natural abode of the fish is water and not land, hence it likes water and dislikes land. Let us take our likes and dislikes. Everyone wishes to live, not to die; to be happy, not unhappy; to be wise, not ignorant or foolish. This clearly indicates that life and not death, happiness and not misery, knowledge and not ignorance, is the essence of our nature. Hence the Rishis of India have written that the soul is not transitory, that it does not disappear with the death of the body, that it is naturally blissful. It is *Sachchidananda*, eternal, knowing and blissful. This is the nature of the soul. And it has been demonstrated in many other ways. The question arises: If it is a fact that you are eternal, all-knowing and all-blissful, how is it that you do not know many things? You are really eternal, all-knowing and blissful, but you have so far forgotten your true Self that you are not able to know it. You identify your-

¶ For if he thinks of dividing the absolute, then it is no more absolute but relative, and also he cannot even imagine dividing what is beyond space and time. So he realises his self to be *Akhandā*, that is without any part, undivided,

self with the body and believe in your embodied self so much that you never can dream of your infinite Self; you are even disposed to laugh at a man if he tells you that you are limitless. The soul is infinite; the body is finite. So when through ignorance you identify yourself with the body, your knowledge, pleasure and life also become finite. If you can separate yourself from your body and mind, then, and not till then, will you be able to realise your true nature. Then you will be able to know all, to possess all, and to realise that everything is within yourself.

BRAKTI

We Indians are criticised by other religionists as worshippers of idols, because foreigners do not understand our method of worship. This worship of God in His personal forms is the highest form of worship; for only that enables man to realise the highest love. Infinite God is not so glorious as finite God. Why? God's nature is infinite; but when that Infinite Being is forced to become finite, there is some power which is greater than that of the infinite One, the power of love. In His infinite nature God has at various times appeared to His devotees. But God as a man, other nations and other religionists cannot understand. They bring in the aid of philosophy to understand God-head, and that teaches them that God can only be infinite and omnipotent and omniscient and all-gracious. But if He is all-powerful and all-gracious, He can be finite as well as infinite at any time, for His *Atyā sakti* is inscrutable. With this power He can become finite, infinite and even something more. Through it the one appears as many, the infinite appears as finite. This *Atyā* is also called *Prakriti*, the material cause of the Universe. He is the lord of this *Atyā*; apart from this, He is the eternal One and always the same, beyond time, space and causation.

It is therefore possible for God to assume forms for the sake of His devotees. To pray to God for this or that thing is beggarly; such men can never become lovers of God. Our ancestors did not want to become beggars. If you go on praying in a church or a temple or a mosque for this thing or that, you cannot love God. But loving God is the highest ideal. How to popularise this ideal? Indian devotees found a solution. Some realised Him as Vishnu, some as Shiva, some as Rama, some as

Krishna, etc. Their true love enabled them to realise God in His many benign forms. Why should they not worship God in those forms? Let us treat Him as our friend or as our master. Let us give Him a house, let us give Him everything that our friend or our master wants. In this way instead of wanting anything from Him, we shall give Him everything. Such pure love born out of this method of worship, has borne good results always. Through this worship of the living forms of God, the great saints of India have come into existence. Lord Gouranga and his innumerable followers were all worshippers of such Divine forms. Here in South India the *Varanars* and *Achears* worshipped these forms of God in their temples and became saints. In modern days the name of Sri Ramakrishna Paramahansa is not unknown to you. He became a saint by worshipping such a Divine form represented as the Mother of the Universe.

You can now understand that this worship of formful gods in the temples is not merely intended to enable men to concentrate their minds. Some think that the images have been introduced to enable the beginner to concentrate his mind. That may be true for some people. But the highest purpose which these living gods of our temples fulfil, is to develop pure, unselfish love. So we should not ignore these forms of worship, thinking them useless. That would be foolish. God as the infinite Being is the natural God. But God in His finite form is more than natural. Blessed are we indeed to have been born in a country where we have been taught to worship God inside ourselves, when we close our senses; or when we open our senses, to worship Him in His universal temple, whose azure vault is our perennial sky, illumined by the glorious sun in the day and by the sweet moon and diamond-like stars in the night, whose floor is our mother earth, dressed in green, where just at the centre stands this living temple of God, my fleshly tabernacle, at whose centre, the heart, the living Lord of the entire cosmos is eternally enthroned, smaller than the smallest and at the same time bigger than the biggest. If on account of our countless daily avocations we are apt to forget Him, then we are frequently reminded of His all-pervading Self by the innumerable spires of His temples, sanctified by His all-worshipful forms as well as by the devotion of His innumerable devotees.

A LETTER OF THE SWAMI RAMAKRISHNANANDA

[Written to Mr. V. Kunhikannan, Secretary of the Theosophical Society Lodge of Tellicherry, in answer to his questions and comments, after reading the Swami's lately published book, "The Soul of Man."]

Mylapore, Madras
19-11-'10

My dear friend,

Please excuse me for this delay in replying you. Ill health and the consequent weakness are the causes. It is not possible for me just at present to answer all your queries. I should like you to read "The Soul of Man" a little more carefully. Nothing has been said there as a matter of belief. I have simply asked my readers to use their reasoning powers to their fullest extent. Credulousness befits only a fool.

According to us, whatever is rational constitutes religion. We should not turn away with disgust from facts which we cannot relish. Heaven and hell are separate localities just as the earth is, but they exist only for those who believe in the objective reality of the universe, or in other words, who are under the influence of *Māyā* or Delusion. To the wise man, neither Heaven, hell, nor earth exists. He knows that there is but one Truth and that is here and now. He sees the glory of his own Self and nothing else.

Our vision is but limited. There are many beings living beyond our ken. Microscopes and telescopes increase the power of our vision; there is another and far superior method to make our vision limitless and that is by disentangling it from its seats, the eyes, which are limited by their very nature. The eyes only circumscribe our vision, and although they may be helped by microscopes and telescopes thereby their limitations never leave them. If by means of introspection, you can gradually separate the powers of your vision from its limited seats, the eyes, the optic nerves, and the centre in the brain, you will make that power infinite, and see *Yakshas*, *Vidyadharas*, *Siddhas*, *Charanas*, *Kinnaras* and many gods and demigods. The infinite appears to be finite caught in the network of the nerves. By means of mental

concentration you can disentangle your senses, your mind and your self from it.

If you read *Shrimad-Bhagavatam* (an English translation will do) you can know the topography of Heaven, Hell, and *Patala Loka*.

If by merely using some big and conventional technicalities I could make you understand all that I have said in the book, I could easily do that, but that would be making confusion worse confounded. The more we avoid big terms the better. We become so much the more natural thinkers in that way.

If you ever come over to Madras in the near future and kindly pay a visit to me, then we can clear our doubts by mutually talking to each other. Till then you will have to remain satisfied with what little and unsatisfactory answers I have given to your queries. God bless you. The very fact that you are able to put such nice questions shows that you are alive. It is only idiots, and perfected souls, that do not question. If there is a question, there is surely an answer to it. May the answers to all your questions come out from within yourself where the true searcher has His permanent abode. Appeal to Him and I can dare say, if you are really earnest, the answer will come.

With my best love and regards

I am, yours truly

Ramakrishnananda.

Memorial Meetings in Honour of the Swami Ramakrishnananda

AT MADRAS

A LARGE gathering of influential Hindu gentlemen met together at the Pachaiappa's Hall on 4th. Sept., for the purpose of expressing their deep sorrow at the loss sustained by the death of Sri Ramakrishnananda. Among those present were the Hon'ble Mr. Justice P. R. Sundara Aiyar (in the chair), the Hon'ble Mr. P. S. Sivaswamy Iyer, the Hon'ble Dewan Bahadur L. A. Govinda Raghava Iyer, the Hon'ble Mr. T. V. Seshagiri Iyer, Mr. C. V. Kumarasamy Sastriar, Mr. V. C. Seshachariar, Professor M. Rangachariar, Mr. K. Srinivasa Iyengar, Mr. C. P. Ramaswamy Iyer, Mr. G. A. Natesan, Mr. V. Masilamani Pillay and Mr. A. Kondiah Chettiar.

The Hon'ble Mr. Justice Sundara Iyer in opening the proceedings said, that they were assembled

to express their profound sorrow and their sense of the loss they had sustained by the death of the revered Swami Ramakrishnananda, who was one of the most distinguished and useful Members of the Ramakrishna Mission. The Mission, as they were aware, was unique in its character, in its aims and the scope of its work. Its ascetics were not like other ascetics, who were recluses seeking repose and retirement, becoming practically a loss to all except the few who had the good fortune of becoming closely associated with them. On the other hand, the Sannyasis of the Ramakrishna Mission, seeking nothing for themselves, consecrated themselves to the service of humanity in all directions, secular, moral, religious and spiritual. Ramakrishna Paramahansa's aim was to seek unity in multiplicity, to promote harmony and peace and universal happiness. He was not afraid of other religionists, of other cultures and civilisations. He became successively the disciple of several professors of different religions, though he had faith in the might of his own religion. He was not afraid of seeking fresh light wherever it might be found. Proud of the achievements of his own religion, he had been ready to absorb the best of everything that might be found in other religions. His disciples had boldly ventured into other lands to preach the greatness of the Vedanta. Swami Vivekananda used to say, when he went to the West, that the time had come for the interchange of ideas between the East and the West.

They knew that in different parts of the world claims were set up on behalf of the white people to perpetual pre-eminence and predominance over all those who were not whites. These shibboleths the late Swami attempted to demolish, and said that there was a necessity for showing to the Western peoples that the East had always a great deal to teach the West. Not only had the Swami felt the need for preaching the Vedanta in other countries, but also to preach it to the people of this country and to make his own people see that the West ought not to be divorced from the East, that all religions were true, that all nations had lessons to teach other nations. The followers of the Ramakrishna Mission did not scorn Western culture. While acknowledging that the West had a great deal to teach, they had not hesitated to proclaim the greatness of India's own teachings in the field of religion and philosophy. By their actions the disciples of Ramakrishna Paramahansa showed that they belonged to the world, and were not of any particular country. There was an apprehension growing amongst many, even of the most enlightened in this country, that they had too much of Western culture. Some had even begun to suspect the result of Western culture and were afraid that they were getting denationalised. The creed of the Ramakrishna Mission ought to show to all that

that apprehension was entirely unfounded. Let them have faith in the greatness of their own teachings, but let them not hesitate to seek the best enlightenment that was to be found in other countries. Let them not go back upon the Western culture that they had been obtaining for over half a century now. Whatever the movement they were engaged in, whether it were the founding of a Hindu University or promoting the spiritual and religious advancement of the community, there was great need to bear in mind the warning that he repeated.

Of those who had devoted themselves to preach the universality of all culture and philosophy, Swami Ramakrishnananda, whose loss they mourned, had been one of the best. The speaker had known him pretty intimately. All night and day he had devoted himself to public work. He had been holding classes for young men in the various parts of the town and several institutions had their origin in his good works. He had written several books of great usefulness. He was one of those who tried to improve things to the end of their time, while broadening their own culture. It was always a matter of surprise to him how a single man could do the amount of work that the late Swami had been doing single-handed. He had consecrated his life to the public and a good man like that never could be said to have died. He was still with them and his spirit would continue to be an inspiration to them.

Several telegrams and letters of sympathy with the object of the meeting were next read having been received from various parts of the country, from leading gentlemen, among whom was the Hon'ble Mr. V. Krishnaswamy Iyer, who paid a glowing tribute to the memory of the late Swami and his noble and enduring work.

The Hon. Mr. P. S. Sivaswamy Iyer, Advocate-General, moved the first resolution which ran as follows :—

“That the Hindu community of Madras in this meeting assembled, do place on record the deep sense of loss sustained by them in consequence of the demise of Sri Swami Ramakrishnananda, and also their high and respectful admiration of his pure, noble and absolutely unselfish life spent in labouring incessantly and unostentatiously for the moral and spiritual welfare of the people of South India.”

In so doing, he said that the Resolution drew their attention to all those beautiful traits in the life of the late Swami which had endeared him to them all during his lifetime, and had won for him their admiration and reverence. He had been working in their midst for nearly fifteen years, and during all that time he had been labouring amongst all sorts and conditions of men, students and older people, and had tried to implant in them the seeds of spiritual and moral culture. He had sacrificed his time and energy to the cause to which

he had devoted himself. He had been inspired by nothing but unalloyed zeal for the good of his country. Perhaps there had been greater men than he intellectually; but in moral stature the late Swami had not yielded to any of the numerous Missionaries who had been sent by the Ramakrishna Mission out into the world. The late Swami had been absolutely free from all forms of selfishness. He had cast his lot, not among the fashionable world of New York, London, or other Western places, but in the benighted city of Madras, for he had felt it as a sacred call to work in the midst of his countrymen. He had laboured without any attempt to win any sort of public recognition. The various religious classes he had been holding in Madras bore ample testimony to the good influences which he had been exercising on them all. A life like the late Swami's must be regarded as one of the finest products of the movement which derived its impetus from the life and teachings of Ramakrishna Paramahansa. The Missionary spirit had never been quite dead amongst them. In the most ancient times Buddhist monks had gone forth into the world, to Ceylon, Burma, China and Japan, into all parts, spreading the truths of that great religion. The great Vaishnava saints in the north and south had gone about spreading their faith. In recent times one could not help feeling that the era of Missionary spirit had perhaps come to a close. The appearance, however, of great preachers amongst them served to show that the Missionary spirit was not dead. So long as the Missionary spirit was alive amongst them, so long as the desire to sacrifice one's self for the good of his countrymen existed in the land, he did not think they need despair of their religious, spiritual or moral elevation. The Ramakrishna Mission sent forth Missionaries to the various parts of India. Their activity was not confined merely to religious preaching; in far off places like Haridwar, Bindaban, Calcutta, and numerous other centres, the Mission had started movements of various charitable kinds. They found their Missionaries in charge of hospitals, relieving the sick and suffering, without distinction of class or creed. The place occupied by the late Swami in their midst was not easy to fill, but he hoped that the influence which had been shed by the life and teachings of Ramakrishna Paramahansa would continue to inspire other men to go forth with the same zeal, the same enthusiasm and cheerfulness, to work for the good of their country.

The Hon'ble Mr. T. V. Seshagiri Aiyer in seconding the Resolution said that he had the privilege of knowing the Swami intimately, and that he had been in himself an object-lesson to those who came into contact with him. The great characteristic of Swami Ramakrishnananda was his absolute selflessness and his love for his fellow-men. He had been kindness personified. So far as he

knew, he had not given expression to a single unkind word. He had been sweet and serene and reminded one of the great sages of this land, who blessed even their detractors. He loved his country for what it had been in the past and for its potentialities in the future. The Swami was a Brahmin—they all knew it was no recommendation to be a Brahmin in these days, nothing being counted in a Brahmin's favour,—and he had never advocated his class interests. The late Swami's sympathies were cosmopolitan. To Madras he had given the best portion of his life. It was impossible to adequately commemorate his memory, but it was in every one's power to follow in his footsteps, to practise some little self-sacrifice, to be kind and considerate to their fellow-men and to have a broad-minded patriotism.

Mr. C. V. Kumaraswamy Sastriar, Judge, City Civil Court, supported the Resolution, and said that the life of the Swami was a life of self-sacrifice, a life of renunciation, which, however, in his case, was identical with service. Mr. G. A. Natesan, also paid a tribute to the memory of the great Swami, and gave instances of the numerous good works that the Swami had done in Madras, the most important of which was the Ramakrishna Students' Home. The Resolution was put to the meeting and carried amidst solemn silence, the audience rising to their feet.

Rao Bahadur Prof. M. Rangachariar next moved the second Resolution:—"That suitable steps be taken to preserve the memory of his exemplary religious life fresh and green among us, and also to advance the object for which he dedicated his life."

He delivered an eloquent speech and concluded by saying that the life of the Swami was a life of service and sacrifice. Mr. K. Srinivasa Iyengar, in seconding the proposition, said that they could scarcely do better than by making it possible for that good work which the Swami had been doing to continue for ever. Mr. C. P. Ramaswamy Iyer supported the Resolution, and referred to the numerous good works which the members of the Ramakrishna Mission had taken upon themselves for succouring the helpless in the land, irrespective of caste, creed or colour. What nobler work, he said, could be found for others than to follow and help in the good cause to which Swami Ramakrishnananda had devoted himself? The Resolution was put to the meeting and carried, after being further supported by Mr. A. Kondiah Chettiar.

On the motion of Mr. V. Masilamani Pillay, who commended it to the acceptance of the audience in an eloquent speech, the following Resolution was adopted:—"That a Committee, consisting of the Hon'ble Mr. Justice Sundara Iyer, the Hon'ble Mr. T. V. Seshagiri Iyer, Dr. M. C. Nanjunda Rao, Mr. K. Srinivasa Iyengar, Rao Bahadur Professor

M. Rangachariar, Messrs. G. A. Natesan, S. Gopalswami Iyengar, V. C. Seshachariar, G. Vencat-ranga Rao, A. S. Balasubramani Iyer, S. Viraraghavachariar, C. Ramaswamy Iyengar, A. Kondiah Chettiar and V. Masilamani Pillay, with Messrs. C. P. Ramaswamy Iyer and C. Ramanujachariar as Secretaries, and with power to add to their number, be formed to carry out the objects of the meeting and to determine what form this Memorial is to take.

On the motion of Mr. V. C. Seshachariar, it was resolved that a copy of the above Resolutions be communicated to the President of the Ramakrishna Mission in Calcutta. The proceedings terminated with a vote of thanks to the Chairman.—From *The Madras Mail*, Sept. 5, 1911.

AT TRICHINOPOLY

In memory of the late Swami Sri Ramakrishnananda, a largely attended mass meeting was held on 29th. August at 6 p. m. at the Hindoo Secondary School, Trichinopoly. Mr. H. Ry., M. N. Radhakrishna Iyer, Avl., B. A., B. L., High Court Vakil, presided. Mr. M. S. Natesan, who convened the meeting, delivered an address on the life and work of the late Swami. He also read two poems in Sanskrit especially composed for the occasion, which are printed elsewhere, and an Elegy in English. Another gentleman dwelt on the work of the Ramakrishna Mission and read a letter written to an association at Haripad by the mother of Swami Vivekananda, a week before her death. The chairman, in his concluding speech, remarked that Sannyasins have got the greatest responsibility on them and the glory of our ideal of Sannyasa has been loudly and boldly proclaimed to the modern world by His Holiness Swami Vivekananda and His Holiness Swami Ramakrishnananda. Among other things, he drew the attention of the audience to the famine-relief work and the depressed classes mission work carried on by the Ramakrishna Mission and the Arya Samaj respectively. With the usual vote of thanks to the chair, the meeting terminated.

AT VIZAGAPATAM

UNDER the auspices of the Hithakarini Samaj, Vizagapatam, a meeting was held to express a deep sense of sorrow at the recent death in Calcutta of Swami Ramakrishnananda of the Madras Math. The secretary of the Samaj, Mr. Mahabhashyam Subbarayadu B. A., expatiated upon the greatness of the Swami as a typical sage of modern India. It was at the instance of this Swami that a Students' Home and a Poor Students' Fund were founded, which proved a source of immense help to many poor students of Madras. A great characteristic

of the Swami was stated to be his unostentatious public activity which consisted in his successfully inducing others to work, while he always kept himself in the background. He was a great believer in direct personal Communion with God, and a moment's conversation with him was really education of the true type. He was a co-disciple of the Swami Vivekananda and had what he modestly called his rushlight lighted at the holy flame of the Jagadguru Ramakrishna Paramahansa. In these days of subtle materialism and pseudo-religion, India could ill afford to lose such practical and at the same time genuine Rishis as the late Swami of whom the following few lines from Tennyson give a faint, but faithful image :—

He was—

“No Sabbath-drawler of old saws
Distilled from some worm-cankered homily
But spurred at heart with fieriest energy
To embattle and to wail about a cause
With iron-words and proof.”

A resolution was passed to the effect that the proceedings be communicated to the head of the Ramakrishna Mission and to the press. A vote of thanks was then proposed to Mr. M. Veerabhadra Rao B. A., who graciously guided the proceedings of the meeting as its president.

AT VANIYAMBADY

“A Spectator” writes to us from Vaniyambady as follows :—A public meeting was convened by the people of Vaniyambady and its suburbs on the 17th. September at the Ramakrishna Math, Swami Vivekanandi Sangham, Vaniyambady, to express sympathy and to concert measures to commemorate the memory of the late Swami Ramakrishnananda. Mr. P. Ponnukrishnasamy Pillai, B. A., chairman of the Tirupatur Municipality, was unanimously voted to the chair. After the introductory speech from him and sympathetic expressions from those that were intimately known to Swamiji, Mr. Venkatasamy Naidu, President of the local Ramakrishna Math, expressed in feeling terms his great regret in recording the irreparable loss sustained by them at the death of the Swamiji and mentioned some instances in which the Swamiji helped him and others in furthering the cause of the Ramakrishna Mission and opening the local Math in 1897. He also announced that in memory of the Swamiji, the people of Pudur where the Math is situated and some of the prominent leaders of Nuttarampally, a village six miles from Vaniyambady, had resolved to construct a Chattram (choultry) at Pudur intended for the houseless poor. After the concluding speech from the chair the meeting terminated.

HYMNS TO SWAMI RAMAKRISHNANANDA

(1)

श्रीरामकृष्णयतिराजकृपेकषावत्

श्रीरामकृष्णमुख्यार्थं यमी महात्मा ।

भूलोकभूषणमसौ भगवत्कदाचान्

प्राप्य पदं सुकृतीनामगमद्दुरावत् ॥१॥

कालीपट्टपुरे वसन्कृतमुखधनस्य वारे कृती

मध्याह्नेऽष्टममासि विंशतिनमे सैक्रे दिने संयमी ।

कायात्रायशरणन्यमहिमा पृच्छुजयांतिहृदयम्

प्राप्यै योगिभिरञ्जसा निरुपने संताप त्रिआनिधिः ॥२॥

वर्षान्मद्रपुरे वसन्प्रविशंस्त्वचोपदेष्टा महात्

व्याहारं स्वयुगलानुसरन्मन्यवद्वमार्थप्रियः ।

पुष्पन्दीनजनांश्च विंशतिसहस्रायत्स्वविद्यायुतो-

र्जन्मर्षेणु महामतिः स्वययसा विप्रोत्तमावभौ ॥३॥

विद्याधामयुगे च विभुनयुगेर्नाम्ना च मन्त्रे पुरे

छान्नायां सुखवासयोग्यमसद्वक्त्रे महात्मा कृती ।

एकस्मिन्स्वयमस्य चान्यदनयं लक्ष्मीवसामित्यहो

धन्यं कृत्यमनारते भुवि जनेत्युत्तं दृग्गमादिभिः ॥४॥

श्रीकृष्णानन्दयमिराद स्वाभी लोकहितप्रियः ।

भूलोककुर्विधेः प्राप परमं पदमञ्जसा ॥५॥

T. B. Srinivasacharya.

(2)

श्रीरामकृष्णानन्दाख्यो यतिराजस्तुभीर्महात् ।

भजे परं पदमिति श्रुत्वा खिन्ना वयं भृशम् ॥१॥

श्रीरामकृष्णयतिवर्षपादवज्रभृङ्गः

श्रीमत्तदीयमतबोधनब्रह्मदीप्तः ।

श्रीकृष्णपट्टनगरे शितिकयटपादं

श्रीगान्धर्वेद इति दुःखमतीव नोऽय ॥२॥

यो ब्रह्मचर्यनियमाद्यतिधर्ममाप

संसारसागरविलङ्घनकौशलायः ।

दीप्तो भवत्स्वदृष्टो भवभीतिभाज्जम्

माहाधकारयमने सुनिरादमेवः ॥३॥

विरोधकृच्छरद्वते श्वेन्ममासि वावरे

विशोर्वलेऽसिते च पुष्पमे द्वितीयाय युते ।

विहायसा गतं सुहं विमाद्य वसन्ते वयम्

विरिधिनं हि वत्सरं वयम् सार्धकं निरम् ॥४॥

द्वादशान्वेव पूनात्मा वर्षान्मावश योगिरादः ।

महाख्यनगरे वासं जगद्गुरुमहात्तव नः ॥५॥

संख्याप्य धर्मशान्ते द्वे धनिनो निर्धनानपि ।

छान्दाम्निद्यावतः कृत्वा जगन्मातु परां गतिम् ॥६॥

Trichinopoly, 28-8-'11.] M. G. Dikshit.

ANNUAL REPORTS OF SOME OF THE
RAMAKRISHNA MISSION HOMESThe Tenth Annual Report of the Rama-
krishna Mission Sevashrama, Kankhal,
Hardwar, Jan. to Dec. 1910.

It is our pleasant duty to record the noble work done by the above Sevashrama towards alleviating the sufferings of the ailing Narayanas during the year 1910. The indoor patients, in the year under review, numbered 113, and the outdoor patients, 9,437, making a total of 9,550, of whom 1,183 were Sadhus. Of the indoor patients, 88 were cured, 11 left treatment, 10 died, and 4 were still under treatment. It is a noteworthy fact that the Sevashrama was able to succour not less than 736 Mohammedans and Fakirs. There was a decidedly increased number of difficult and infectious cases such as phthisis and cholera, numbering 44 and 133 respectively, against 18 and 76 of the previous year.

The extension of the old rest-house was completed within the year, and the Consumptives' Home is under construction, Rs. 4,911-5 as, being the amount of donation received for the latter. The total subscriptions for the year amounted only to Rs. 214-0-6 p. and the donations, Rs. 2,215-5-3. The total expenditure was Rs. 2,224-13-9. Encouraged by the generosity of the public, the Sevashrama, to further facilitate its services to the sick, considers it necessary to construct a separate infectious diseases ward, the need for which is obvious, and a general ward for patients other than monastics, as the present ward is appropriated to the exclusive use of Sadhus. It is to be earnestly hoped that these schemes of improvement will not be postponed simply for want of money, and that all kind-hearted souls who are blessed with means and ability, will come forward with their offerings towards the fulfilment of the above-mentioned desiderata. Contributions will be thankfully received by Swami Kalyanananda, Ramakrishna Mission Sevashrama, Kankhal, Dt. Saharanpur, U. P.

The Fourth Annual Report of the Rama-
krishna Mission Sevashrama, Brin-
daban.

We have much pleasure in bringing before the notice of the public the estimable work done by the Ramakrishna Mission Sevashrama, Brindaban, during the year 1910. The fact that the number of cases treated rose to 13,995, i. e., almost double that of the preceding year, shows how remarkably the Sevashrama has made itself useful to those to whose service it has dedicated its efforts,

the more so, as it had to labour under the serious disadvantage of a particularly meagre income. Besides the outdoor patients, who, by the bye, included 35 per cent. Brāhmanas and 599 Moham-medans, the Sevashrama treated 137 indoor patients, afforded relief to 11 poor and sick people at their homes, and gave pecuniary help to 4 impoverished purdanashin ladies, throughout the year. Brindaban being one of the most frequented of the holy places of India, it was not only the local people who received medical relief, but, it is gratifying to note, nearly 30 per cent. of the total number of people helped, were from distant corners of India. The total receipts during the year under review amounted to Rs. 1,064-2 as. and the total expenditure, Rs. 943-8-6 p. Having at present no house of its own, the Sevashrama appeals to the generous public for funds to construct a suitable hospital. Considering the fact that there can be no two opinions as to the usefulness of the Home, which has relieved 24,569 persons during the four years of its existence, we are confident that the sympathy of our countrymen and friends outside India for their afflicted brothers and sisters will readily show itself in donations to this charitable Institution. Contributions towards the building and general expenses will be thankfully received by the Secretary, Ramakrishna Sevashrama, Kala Babu's Kutja, Brindaban, U. P.

Report of the Ramakrishna Students' Home, Mylapore, Madras, for 1910.

This sixth-yearly report of the Home is a record of good, steady work done to poor and deserving students who are admitted as boarders and taken care of in the matter of their studies and moral conduct. Religious instruction forms an important item of the Home, and no married student is admitted or retained in it. The total receipts were Rs. 1,292-3-2 p. and with previous balance amounted to Rs. 1,733-7-0. The balance on hand deducting the total expenses of Rs. 1,452-13-5 was Rs. 200-9-7. The expenses give an average of Rs. 7 p. per month for each boarder.

The Home is greatly handicapped in extending its usefulness in various ways for want of funds, and appeals to the public for increased financial aid to enable it to take in the many deserving students always asking for admission, to open training classes in technical branches for them, and to have a suitable building of its own. We earnestly hope that this worthy institution will not fail to find generous support at the hands of our countrymen, especially, of Madras, in order to accomplish its cherished objects to its satisfaction.

The Fourth Half-yearly Report of the Vivekananda Students' Hall, Seremban (ending 30th. Sept., 1910).

There were 83 members on the roll, 17 meetings were held in which valuable lectures on Hinduism were delivered, essays read, and debates conducted. The institution has a small library and a reading-room free to the public. A small beginning and attempt has been made to assemble Hindu boys every Sunday at the Hall and to hold a conversazione to awaken in them a desire to study their own religion. We are sorry to see that the financial condition of the Society is far from satisfactory and consequently the idea of having a much-needed permanent home of its own seems distant of realisation. We earnestly hope that the people of Seremban will not fail to encourage and substantially help this energetic student community in the fulfilment of their noble desires of elevating themselves and others by the culture of religion and philosophy.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

An interesting Greek image, entirely made of gold, was excavated on August 5, in the Punjab, by an officer of the Archaeological Department.

THE Dacca Gazette says that a Sannyasin of Hardwar, Kanai Baba, has contributed Rs. 10,000 to the Hindu University Fund and is himself engaged in collecting donations in aid of the above University, with his 1000 disciples.

At the public meeting of the residents of Calcutta which was held under the presidency of Dr. Rash Behari Ghosh on the 6th. of September to consider the Hindu University Scheme, it was announced that the following gentlemen had subscribed one lakh of Rupees each for the proposed Hindu University:—Dr. Rash Behari Ghosh, Maharaja Manindra Chandra Nandi of Cossimbazar, Babu Brajendra Kishore Roy Chaudhuri, Seth Duly Chand and Babu Moti Chand.

It is the Bengalees who are now ruling French Chandernagore, for not only has Dr. Aghore

Chandra Ghosh been unanimously elected as Mayor but two other Bengalee gentlemen have, at the same time, been elected as Deputy Mayors.

RAO Sahib Vasanji Trikamji has generously placed at the disposal of His Excellency the Governor of Bombay the sum of two and a quarter lakhs of Rupees for the foundation of a scientific library in connection with the Institute of Science now being erected in Bombay.

SWAMI Trigunatita gave a special lecture at the Hindu Temple at 3 p. m., on July 9 last, in celebration of the customary Educational Society of the 49th Annual Convention of the National Association, which met in San Francisco from July 8—14, 1911. Swami Prakashananda spoke on "The Mystery of Human Vibrations," at 10.45 a. m., and on "Auto-Suggestion," at 7.45 p. m.

SWAMI Trigunatita was invited by Dr. M. A. Schutz, the president of the World's Spiritual Congress at Long Beach, California, to speak on Hinduism, from August 9—16, 1911: (1) Aug. 9, 8 p.m.—"The Essential Doctrines of Hinduism." (2) Aug. 11, 8 p.m.—"Wonderful Discovery of the Great Mine of Wisdom." (3) Aug. 13, 10.30 a.m.—"Great Mystery of the Universe Unveiled." (4) Aug. 16, 8 p.m.—"The Attitude of Vedanta towards All Religions."

We are sorry to record the death of India's premier linguist and scholar, Mr. Haiman De, the Librarian of the Calcutta Imperial Library, on 30th August last in his thirty-fourth year. He had a brilliant career both in Calcutta and Europe. He was not only a master of, but also an authority on the following languages in which he almost invariably stood first at the examinations, and carried away various scholarships: 1. English, 2. Latin, 3. Greek, 4. Sanskrit, 5. Arabic, 6. Pali, 7. Persian, 8. Urdu, 9. Oia, 10. Hindi, 11. Bengali, 12. Italian, 13. French, 14. Spanish, 15. German, 16. Turkish, 17. Portuguese, 18. Polish, 19. Russian, 20. Polish, 21. Hebrew, 22. Chinese, 23. Japanese, 24. Burmese, 25. Siamese, 26. Ceylonese, 27. Tibetan, 28. Marathi and 29. Gujrati.

Dr. du Bois, the celebrated representative of the American Negro in the Universal Races Congress, in his paper on the American Negro made a startling statement when he gave a list of what the Negro may not do in the Southern States, where he forms 75 per cent. of the population. The following are a few of the 13 points: He cannot vote, or his vote is neutralised by fraud, he must live in the least desirable districts, he cannot intermarry with whites, he cannot join white churches or colleges, or cultural organisations, he cannot be accommodated in hotels, restaurants, or places of public entertainment, he receives a distinct standard of justice and is subject to mob violence, he has few educational facilities, he is taxed for parks and libraries which he may not enter.

A MEMORIAL Service meeting in honour of Swami Vivekananda's mother was held on August 6th. at the Ramakrishna Math, Madras. The proceedings commenced with the solemn recital of a portion of the Vedas, after which there was Sankirtan in Tamil and Sanskrit with the accompaniments of the Tambora, Violin and Mridanga. Sister Ommah, Mother Ramonanda and Dr. Nanjunda Row spoke on the occasion. The meeting terminated with Arati and distribution of Prasada.

Another Memorial meeting was held on August 13 in honour of Swamiji's mother at Trivandrum, under the auspices of the Vedanta Society of the place. The garlanded photos of Sri Ramakrishna and Swami Vivekananda were placed in a prominent position and incense was kept burning throughout. The President, Dr. K. Raman Tampi, and the lecturer, Mr. S. Ramanuja Aiyangar, spoke feelingly on the subject of the meeting. After the usual vote of thanks and Aratrika the meeting dispersed.

Yet another public meeting convened by the students of Calcutta was held at the hall of the Ripon College, under the presidency of Mr. Surendra Nath Banerjee, to pay tribute to the memory of the venerable mother of Swamiji. The president in the course of his eloquent speech said that in Vivekananda and his mother, the Indian youths would find types which could help them as an ideal in the making of national character.

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The **Fifth Part** contains 69 **Epistles**, original and translated; 10 **Interviews**; **Notes from Lectures and Discourses** (numbering 21); **Questions and Answers**; **Conversations and Dialogues** (recorded by Disciples)—I (1—XV); **Sayings and utterances**—I; **Original Writings—Prose and Poems**—II (numbering 6 and 2 respectively); **Translation of Writings—Prose and Poems**—II (continued)—**The East and the West** (complete).

Among the subjects there are many which have never been published before in their present form; and in this connection we should especially call attention to "THE EAST AND THE WEST," which occupies 50 pages in its *complete and unabbreviated* form. With the inclusion of the portions hitherto left out untranslated, and of a portion newly-discovered among Swamiji's papers, the present work (a retranslation) is double in contents of any hitherto published. This Part also contains 264 pages instead of 250, and besides a beautiful picture of Swamiji, two other excellent photogravures—one, of the Belur Math, and the other, of the Advaita Ashrama, Mayavati,—accompany this part. The binding of the volume is also made better. **The Fifth Part is ready for sale now.** Please file your orders immediately.

The **Sixth Part** will contain the rest of his Works, with a Biography, Glossary and Index.

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(13) Sannyasin group, containing ten Sannyasin disciples of Sri Ramakrishna—Swamis Brahmananda, Turijananda, Abhedananda, Trigunatita, Nirmalananda &c. (14) Swami Swarupananda. (a) Sitting posture, (b) Bust.

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उत्तिष्ठत जाग्रत



प्राप्य वरात्रिवोधत ।

Katha Upa, I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

Vol. XVI]

NOVEMBER 1911

[No. 184

SRI RAMAKRISHNA'S TEACHINGS

GOD IS WITH FORM AND WITHOUT FORM

A CERTAIN monk went to the Temple of Jagannath at Puri. He had doubts as to whether God is with form or without form. When he saw the Holy Image he desired to examine this. He passed his staff from the left to the right in order to feel if it touched the Image. For a time he could not see anything or feel anything with the staff! So he decided that God was without form. When he was about to pass the staff from the right to the left it touched the Image! So the Sannyasin decided that God was both with form and without form.

UNLESS one sees God one is not able to realise all this. For the sake of those that love the Lord, He manifests Himself in various ways and in various forms.

A dyer had his own way of dyeing cloths. He would ask the customer, 'In what colour dost thou want thy cloth dyed?' If he said, 'red,' the dyer dipped the cloth into his tub, and brought it out saying, 'Here is thy cloth dyed red.' Another wanteth his cloth

died yellow. The dyer dippeth it in the same tub, bringeth it up, and behold, the cloth is dyed yellow. In the same way, when some other colour is wanted—blue or orange or violet or green—the same tub is used with the like result.

A customer who was watching all this came up to the dyer and said, 'My friend, I am not fond of any one colour. I desire to consult *thy* taste and should like to have my cloth dyed just as thou pleaseth. I want the colour in which thou hast dyed thyself.' (*Laughter.*)

The Lord manifesteth Himself, as with form or without form, with particular reference to the need of the devotee. The manifested Vision is relatively true, that is, relatively to different men who are, in the first place, limited, conditioned beings, and, in the second place, placed in the midst of different things round about them. The Divine Dyer alone knoweth in what colour He hath dyed Himself. Verily He is not bound by any limitation as to forms or manifestations, or the negation thereof.

Extracted from 'The Gospel of Sri Ramakrishna' by M.



OCCASIONAL NOTES

THE explanation, the solving must come from within. The riddle is external; the questions are external; the key and the answers are internal. External and internal, however, are but names. There is neither. All is the Self of the soul. Its problems relate to Self; their solution also relates to Self. There are no problems unrelated to Self and no solutions. Self is the light and basis of life, the *raison d'être* for all queries and answers.

Dense is the veil and before sight can be at its best the veil must be rent. The veil is our conceptions of life. Those must be broken and remodelled so that the facts, of which conceptions are partial visions, may be more clearly defined. The world is a pool reflecting the light and scenes of a more idealistic and thus realistic life. Religion and philosophy and the highest art, music and science remove the scum and impurities that gather on the surface of the pool and hinder the proper, true and actual reflection of that which mirrors itself within the very depths of the pool.

The light of the spiritual world like the light of the physical world comes from a source—light-less and yet greater than light. The light which comes into the world is light only as it reaches the world: previous to this it is more than light: it is God.

Christ is religion; the apostles are His followers; they study and appreciate and preach Him; Christians worship Christ and thus understand His message and follow Him and His Preachers. These are the elements of religion—the Saviour or the Teacher; the Follower or Apostle; the worshipping myriads.

The elements of society remain the same. Only the forms through which these elements express themselves change. The substance remains the same; the expression changes.

The greatness of man's ideals lies in the fact that they are human. If we examine any religion or its beliefs we find that what we call divine is essentially related to human existence in its most pure and spiritual and its most artistic form.

What we call a divine being is a perfect human being. A divine being is one who has realised the highest ideals of the human soul. There is nothing higher than perfect humanity.

All wars are related to industrial facts. Politics are incidental. Greater than the law-court is the farm-house.

Religion must have some practical relation to the senses; these must not be ignored; they have their place. The gods that men worship should be personalised hygienic and social principles such as Apollo and Juno; Venus and Hygieia. Ethics must be rational, not theological; voluntary and not mandatory.

Possession is vulgar; admiration is divine; Creation is nobler than gaining; appreciation is greater than desiring.

All social activities involve certain elements related to the strong things in belief.

The individual grows through his social activities either great or small.

Nor have the centuries brought to light aught but the growing soul of man. Mankind about its Self has woven the mighty shadow called the God of Gods, all the saints have grown into the life divine from human beginnings. Humanity is divine and the individual grown intensely human, who has embodied in realisation the aspirations of mankind, is one with the Ideal worshipped as

God throughout the Past—the Ideal of the race—deathless, strong, eternal.

The throne of God and the theologies and mythologies of the nations and the ages have been founded on the human heart. Life is human and therefore divine. The perfect human life is the life divine.

The living of life is universal, but the vision is particular and individual. Dissatisfied with the trappings of sense, mankind has reared on the altar of its heart the ideal life, the divine life, beyond the senses, and has called it God. To become divine is to transcend the senses

and widen the expression of life beyond present limitations. Mankind knows this theoretically but not consciously, because consciousness is influenced more by instincts than ideas—instincts of sense which bind life to sense and prevent it from immediately realising in feeling the ideal intellectually cognised.

Socially considered, religion must have room for all things natural and human—denying nothing—embodying and idealising all. Religion must be the synthesis of life spiritualising each and every one of its relations.

DISCOURSES ON THE VEDANTA

ALL the world has been seeking for the Atman, but all have failed because the Atman is beyond all. There is the Ocean of Endless White Radiance. The world and man is only a ripple. But how, even by the most glowing pen-pictures can It, the Transcendent, be described?

The world is searching for the Infinite, but it is seeking It in the External where It can never be found. Thus the search goes on infinitely,—never-ending, always remaining, the Eternal Quest. This is the mockery and the hollowness of Life.

Somehow the Infinite is. It is for us to determine Its existence. We may fail, but then our search must sometime, somehow end in knowledge, the highest knowledge,—in realisation, in glowing, conscious perception. Our search and reaching out has already taken us from the non-sentient to the Highest Sentientcy and it may also, and surely must take us to the Subject and the Object of the Great, Great Quest for which we are.

The world itself is but a wavelet in expression. Beyond is the Eternally Unexploitable. There is a point beyond which no

earthly wisdom can go. Numerous the numbers of civilisations that have attempted in all human ways to touch the Supreme Progress, but all have failed. Religion itself is a psychosis. The Quest of Religion is its glory, but the Quest Itself is Beyond. The meaning in religion is Divine Emotion, the Attenuation into the Supremely Personal by touching the Great Impersonal. It is Divine Emotion that builds and gives to Life an ever newer and a creative impetus.

The Saviours of the world are its greatest heroes and moulders of the romantic spirit. The coming of a Son of God gives a complete renaissance to all—in music, letters, art and science, religion and philosophy. Christ came and with Him the romance of Europe and the upbuilding of the modern nations. The pathos in the Christian romance, its tears and failures are due, not to the Radiant Son of God, but to the narrowness of man's own vision of that Glorious Soul. O for another Christ! O for a newer faith! Again must the Son of Man and God descend, for this age is the deepest dyed, compared to all the past woe and ill, which made a Christ renounce and step down from Heights Em-

pyrean to wear a human form and teach mankind.

The language of the emotions is the deepest. Philosophy can only be a description, after all. It is a child's lisp. Only the soul in its intense desire to know, can ever reach the forms of Highest Knowledge. Yea, but what is the soul?

The Soul is the Life in each of us and all,—the Life that makes us dream of Life and dream of Soul. The soul is the Self which as yet we fail to understand, the consciousness of which would solve all our problems and explain all our paradoxes and make even all our contradictions. The Soul is the Subjective Being in us, the ever unchangeable, because ever the Subject.

No matter how great our knowledge of the external may become, still will there always be the as yet unrelated, undiscovered. Thus the Infinitely Unknowable which is but another name for the Infinitely Subjective in our own self, lingers on and on,—and the world dreams always anew and the dream is worthless.

Could we but sound the depths of our own self that experiences all forms of objective life, from the lowest upward to the highest, the meaning of existence would be solved and all relateness would fade into the Eternal Changelessness of our Inmost Being.

If God exists, He is only the Infinite Enlargement, the Infinite Shadow of Man's own self. We are constantly growing into newer and more explanatory relations of Life. The aim of Life, indeed, is to explain our Self, to know who or what It is and to realise It. There can be no other or diviner meaning. It is evident that with all our information concerning the long list of relative things which go to make up life, we are paupers in knowledge, for we do not know our Self and therefore are we most lamentably ignorant. Our acquaintance with the world, and even our understanding of the world, as our in-

dividual or collective idea of it, by no means makes us knowers of our Self.

We know everything but our Self. Who has as yet given us an inclusive definition of our being? The acme in feeling and in intellectual expression would be realised could we know the Unmodified Unqualified Self. This would be Nirvāna. Nothing exists save through our relation to it. Oh for the relation of our being to our Self! Oh for the blending of the objective man with the Ponderous Being which he constantly attempts to express but never fully expresses,—the Ponderous Being, the Infinitely Potential and yet the Infinitely Unmanifested.

Life is a series of newer and more permanent relations. Oh for that relation which shall be eternally established, changeless and beyond all need of further progress in relations! Language is powerless to express and thought powerless to touch the Absolute in knowledge and in feeling, beyond our relative understanding of knowledge and feeling, the Absolute which always is the Subjective in man and in the world, and which is the Eternal and Infinite Synthesis, the Infinite Homogeneity which man perceives as the logical and necessary Unity in which the multiple and complex relations of life become Eternally One. This Unity is the Infinitely Subjective, the Infinitely Unchangeable, one with the Infinitely Subjective and Infinitely Unchangeable Self in Man.

We have here to remember that Life is never explained through a process or revealed by any mere argument pro or con. It is explained by actually touching the Heart of Life and becoming One with It in some Supreme and actual experience, some transcendental experience in which and through which all the relative experiences, however paradoxical they may be, are synthesised and explained and correlated. The explanatory fact in our lives, is the Fact which we are seeking. Life is Infinite in experience and potentiality, and different infinitely

in degree, but one, ever in kind and in fact. When we have explained the Explanatory Fact all relations to that Fact are of no importance. They vanish and fade and all need of further relations is nil.

(To be continued).

F. J. ALEXANDER.

PLAY

[A characteristic article written by Sister Nivedita just before she left Mayavati on 26th. June 1911.]

'OW many of us have thought for a moment of the essentials of *play*, that we might understand how profound was the thought of the ancestors that made the Universe *the play of God*?

We may have watched the play of animals, or the play of babies. What is it in these, that so attracts us, that makes so deep and delightful an appeal to the grown-up heart? Birds, kittens, young goats, and little children, all these cross our path in their aimless, purposeless activity, going hither and thither, they themselves care not where, pursuing after this and that, they themselves know not what, and every time we see them, some reflection falls upon us, of their own inexplicable delight. We are swept, as it were, into the vortex of their bliss. Their divine carelessness of care, their gurgling laughter, for the nonce is ours. Our tired hearts forget themselves. For an instant again, even the oldest of us—nay, the oldest the easiest—becomes a child, and *we play*. What, then, are the essentials of play? Said Schopenhauer,—exercise of the will, in complete freedom from self-interest. But in truth, it must not only be a selfless, it must also be a joyous exercise. The *anandam* of play is of its very essence. And this smile of a child at play, this overflow of bliss, without motive or purpose, our philosophers have thought of, as the thing most comparable to that dream of God that we call the Universe!

Play, in this, its spiritual essence, play as it expresses the individual soul, is a conception more than any other characteristic of the Indian people. It is expressed in their poetry, and in their drama; it dominates their humour: it interprets for them the whole of animal life: and above all, it sweetens and enlightens the life of the home. Where an unloving ear might hear querulous complaint, or soreness of spirit, the Indian mother, the Indian child, hears the cry for love. Where another might see naughtiness or self-will, they recognise only fun.

This unwillingness to take life seriously, is, in the eyes of more serious peoples, a bar to discipline. But would it not be worth while to enquire whether play has or has not a discipline of its own? The play of birds and of kittens, is, as we know, simply a schooling. So is the restlessness of the baby, still in its mother's arms. How many are the lessons that we can remember learning, never to be taught again, in our own childhood's play! How many are the secrets, in this kind, that only mothers know!

But rising to a higher grade of play—the socialised game—such organised play as may be seen in European cricket or football, in tennis, or badminton, or even in croquet, what are the elements of discipline that we may find here?

In the very highest forms of play, the energy of the individual is completely subordinated to a communal end. One plays, not for oneself, but for one's "side." Remotely, one plays for all, since any overwhelming exhibition of skill, on one side or the other, would end the game, and put a premature term to all delight. Emulation is indeed the great motive, in a game of skill; but it is benevolent, not malevolent emulation; and it is emulation of a standard of excellence, not of person against person. All sorts of qualities of co-operation, mutual aid, presence of mind, regard for the interests of others, are

called for, and developed by good play. It is by no means dependent on selfish ambition.

If we watch a family or a group at play, we shall see that the playing-place is holy ground, governed by rigorous, though it may be only semi-conscious, conventions of its own. The first of its conventions is equality. Son may play against father, sovereign against subject, but as long as the game lasts, only skill determines the difference of their ranks. The distinctions of the world are upset, abolished for the nonce by a convention that over-rides them. Fearless and frank avowal of skill, play to the height of one's own ability, for the benefit of all who fight under the same banner,—this is the law of the player in the socialised game.

The second law of the play-ground is gaiety and cheer. Here, there is to be no grim and sordid grasping at gain. Victory and defeat must actually be the same, for the sake of sheer good manners. The man who seizes his own advantage too greedily, or shows the slightest scowl at his own loss, is labelled "cad" inevitably, in all the play of all the civilisations of the world. Play must never be taken seriously, as we say, though a man must put into it his utmost of high endeavour. The player must maintain an attitude of light-heartedness, of detachment. He must always be ready, in the name of courtesy, to forego a great advantage. And never must there be caught, on his face, or in his air, the slightest trace of personal exultation.

The ideals of the playground overflow into life itself. 'No gain but honour' becomes everywhere the watchword of the noblest lives. And the ideal itself crystallises to its own soul and essence: honour is conceived of, not as fame, or social comprehension and sympathy, but as innermost honour, something that is to mantle us secretly, in the hour of prayer,—a light burning within the oratory, and lighting up the image,—a secret between ourselves and God,

The ideal of the playground is the ideal of the knight, the *kshatriya*. Only he who has caught the spirit of play knows how to live. He alone has true courtesy. He alone has true courage. He alone has freedom from self-interest. For the love of honour and the delight of contest are not selfish motives. And when old age calls the perfect knight to surrender the weapon or the tool that has been the plaything of a lifetime full of joyousness, it is he, the Bhishma without fear and without reproach, who can lie back upon the bed of arrows, and smile like a tired child into the eyes of Death.

TO THE SISTER NIVEDITA OF RAMAKRISHNA—VIVEKANANDA

Within that Innermost which is the Self
Her soul hath sped from mortal bondage freed,
And soaring from that scene which lies enshrined
By circling hills before Himalayan snows
Her spirit found that Quest it sought on earth.
Breaking the many chains of changing form,
It found within its Self the Great Ideal
Long dreamed of here as changeless Truth.
Gone now the toil which was her aspiration
Her Master's Message the whole wide world to give.
The Written Page alone outlives the time
Her spirit's fleeing to another world;
But Page, inspired, prophetic, resonant
With all she heard and saw and loved
In the Presence of that Light which was her God,
Reflected in "The Master as I Saw Him."
From mortal view and mortal pain transferred
'To endless bliss and everlasting peace,
She enters now that High Transfigured Life
Which is the Self-Realisation of her soul.
Her written words: "Weep not for the dead,
But for the living who have yet to die."
True: the grief shall pass, whatever is,
And then the thundering note shall sound:
Another soul Emancipation finds,
Freed from sense and sense-fed thought
The Presence and the Infinite Truth of Self
Above the shadow and the change of life.

F. J. Alexander.

THE SISTER NIVEDITA OF RAMAKRISHNA—VIVEKANANDA

In Memoriam

WHO knows when the Hour cometh? Unseen and yet most present is Death within our midst. Particularly has Death in this year been with us a frequent visitor and one most unexpected. Sadananda, Mrs. Ole Bull, the mother of Swamiji and His grandmother, Ramakrishnananda—and now the Sister Nivedita. Hard following upon her demise comes likewise the news of the passing of Debendra Nath Mazoomdar of Entally, one of the great Bhaktas of Sri Ramakrishna. It is the Will of the Lord and it is His Wisdom. Who are we to judge! May His name be blessed! Let the Mother dance Her Dance of Destruction—but She also gives birth to saints. Her work cannot fail—and Her work is the mission of Sri Ramakrishna.

Silent and yet as heavy as steel is the footstep of Death. As Jesus the Christ remarked: Death cometh as a thief in the night. Of one worker after another has Death robbed us. It is the Mother's Will. That, alone, is our consolation. And also that these have passed from the fulfilment of their lives with their message and mission unto the Abode of Eternal Peace,—to come again to earth, the Lord so willing, for the benefit of their fellow-men.

Some seventeen years back an Englishwoman of rare personality and rarer intellectual ability, sat with a group of representative people in a fashionable parlour of London attending the lecture of an Oriental monk, who had left his own land to preach unto the peoples of the West the Gospel of Hinduism as defined and realised by his Master, Sri Ramakrishna. The woman was Miss Margaret Noble, who had for some time been carrying on the work of an educational reformer. The monk was the Swami Vivekananda whose disciple she later became as the Sister Nivedita, and remained as such from the time of her initiation until the time of her death which occurred at Darjeeling, Friday morning, October the thirteenth last.

All India knows of the Sister Nivedita and numerous people of the West, who have heard her in her lectures or who have read the works she

has contributed to the literature of India, revealing India as never previously revealed—for behind her revelation was the Master-Mind of her Indian Teacher and the great education she amassed while with Him in the company of other disciples. The Sister Nivedita needs no interpretation of her life. She herself has penned her experience in her monumental literary works—and particularly in that last of her many writings, "The Master as I Saw Him," of which Mr. T. K. Cheyne of Oxford University, writing in the January (1911) issue of the Hibbert Journal speaks: ".....it may be placed among the choicest religious classics, below the various Scriptures, but on the same shelf with the 'Confessions of Saint Augustine' and Sabatier's 'Life of Saint Francis.'"

Those who knew her whether personally or otherwise, were conscious of her as a great intellectual force, predominant and even masculine in the positiveness of her position, and of prodigious capacity for work, and of a remarkable persistency in the direction of intellectual endeavour. She herself speaks of this intellectual positiveness in "The Master as I Saw Him," telling of the conflict between herself and her Master with regard to her acceptance of the position He gave to India and Indian manners and customs and of Indian religions, and also of His personal theories of education. She found herself at first completely dissociated with Him in her intellectual outlook upon life. But finally the conflict ended in a most devoted discipleship and in a wonderful championship of all her Master had stood for, whether in religion or in the national life. And this championship and discipleship have found concrete expression in "The Web of Indian Life," in "Kali, the Mother," in "An Indian Study of Love and Death," in "Cradle Tales of Hinduism," in "The Master as I Saw Him," and in numerous articles and essays contributed for more than fifteen years to various magazines and publications throughout India, and more especially to the "Modern Review" and to the "Prabuddha Bharata."

Above all, however, her championship of her Master's cause and of her discipleship found a perfect expression in maintaining and assisting in the managing and teaching of a Hindu girls' school at 17 Bosepara Lane, in Baghbaraz, Calcutta. This she felt was her best work and of this work she was justly proud.

Her literary work and that of a daily teacher, it will be readily seen, occupied her entire time. From early morning until late in the evening she could be found hard at work, poring over Indian history, Indian mythology, archaeology, religion, art, philosophy and whatsoever had gathered in the past or was being gathered in the present towards the making of a national consciousness. Her "Web of Indian Life" is the spokesman of her toil and of her genius in this respect. It has recreated much of the opinion of the West concerning this land, and undoubtedly will become one of the great text-books for the future Indian sociologist and historian as well as for the scholar in general. It is her vision and her consciousness of India and it embodies her "synthesis," as she saw it, of the Indian experience.

Coming to India shortly after her realisation of having found herself a disciple of Hinduism, she adopted Indian manners and life as her very own, living for some time the rigorous, ascetic life led by the Indian widow. She forgot, for the time being, the Western world and imbued herself to the full with the Hindu spirit and religion. She made herself one of the people and made friendship with the Hindu woman and was accepted as such by the Hindu world into which she had been born with her discipleship to its religious ideals. She made the interests of Hinduism her very own. One literary aspirant after another she assisted and she also co-operated with many distinguished Hindu scholars in their particular pursuit, whether it was scientific, artistic or otherwise. She could be seen in the streets of the Hindu quarter attired in the garb of a nun and with a countenance of constant recollectedness.

Her temperament, even as her intellect, was positive; to some who met her, even overwhelmingly so, but whatever the individual's impression might be, who came in contact with her, he left her presence, touched by the intensity and depth

of her sincerity and work and felt that in her, Hinduism and India in general had a true well-wisher and a practical helper of the most useful and important type. The Sister Nivedita spoke little of her feeling for India. She worked her feeling into the channels of work. "Emotion," she once remarked, "should serve to colour thought." The illuminated intellect was her passion and her ideal, and this she herself possessed in a way that meant, at one and the same time, the emancipated intellect and the emancipated soul. It was Jnana with her; it was her religion and her realisation. Any one listening to her found her conversation in itself literature and instruction and found, also, that he was being transferred in her presence and by the force of her intellectual illumination into the world where ideals are realities and thought a power. Her intellectual penetration was equal to, in fact, it was the spiritual vision.

The Sister Nivedita was, in many respects, among those whose combined minds form the fountain-head of the modern epochs of Hinduism and of the Indian national consciousness. She is a part of the modern Indian world and a true representative of its Past Spirit which is equally its Present Spirit. She cannot be divorced from the word "India," or her name and thought severed from all that has been for the making of the modern Hindu and Indian mind. She and her Master, the Swami Vivekananda, have been, as none others, the makers and shapers and the interpreters of that which is to be the India and Hinduism of the Future born of the India and Hinduism of the Past.

This eminent woman counted not only the greatest minds of India among her personal friends but found intimate friends and a world of admirers among distinguished men and women of the Western world. She has left us now and the Ramakrishna Mission feels her loss intensely as also India, in whose thought she will rank at no distant date among her best children and representative souls.

She had passed recently through many trials and much mental struggle and this, added to her intensity of work and asceticism of life, brought on the complaint of which she passed from our midst

The Divine Mother has taken Her daughter into Her Own keeping. May her soul rest in the peace her life and faithful discipleship so deservingly merited, is our earnest prayer—and it is our realisation. The Master and the Disciple are now in that Oneness of which it has been said: "That is the Indestructible Brahman, deathless and imperishable. For It there is neither coming, nor going, nor birth, nor death. It is the Existence and the Bliss and the Knowledge Absolute."

The illusion of life for her is now broken. Her body, destroyed by the fires of the burning ghat symbolises, for us, the death and destruction of all illusion for her in the Burning Ghat of the Divine Mother, from which Illumination and Realisation arise from the scattered ashes of all mortal bondage.

Harī Om Tat Sat.

THE APPOINTED WAY

How may we plant our feet upon the way?
How shall we seek, and find, the Loved One's Heart?
How, from the dazing doings of the day,
Can we contrive to keep our souls apart?

The simplest method is, for most, the best;
Trust wholly in the leading of the Lord.
Trust in His perfect knowledge, trust, and rest;
Sure that His love has made your end assured.

His gracious Thought enfolds you. From the first
Even till now you have obeyed His Will;
That Will inspires you with the sacred thirst
Which to the Fount of Life compels you still.

The lore of sacred books is little worth
Compared with simple faith alone in Him;
Nor life, nor death, nor any wondrous birth
Can make the brightness of the faithful dim.

ERIC HAMMOND

From Sayings by Sri Ramakrishna.

A HALF-AN-HOUR'S TALK WITH THE SWAMI RAMAKRISHNANANDA

Madras, 25th. Sept. 1911.

To the Editor, Prabuddha Bharata,
Dear Swami,

At a most critical period in my life the late Swami Ramakrishnananda helped me to understand myself better than I did. Just after leaving

college in 1907 at the age of 23, I was pressed by my parents to look for an opening in life. But my attempts in this direction were very feeble; the religious literature that I largely read at the time, Theosophic, Vedantic and others, led me to lose much attraction for the worldly life, and to think of serving humanity. In this state of do-nothingness I would dream of nursing the sick, and distributing food to the hungry and clothes to the naked, though I had not a copper that I could call my own; without any special training I would think of being a teacher to the pariahs, and so on. But—I had been married! Should I forsake my wife and renounce the world to serve Society and the Public, in order that I might devote my whole life to the work,—was the thought that took so much hold upon me that I wrote at once to the Sister Nivedita requesting her to suggest to me some course of action best suited to me. According to her wise advice I went to Swami Ramakrishnananda in Madras, walking the four miles from our place, and freely opened my mind to him. The Swami did not ridicule me for my ambitious schemes born of inexperience, or upbraid me for my foolish thought of deserting my wife. Buddha-like serenity sat upon his forehead, his eye-brows were lifted in contemplation for a time, and then his deep, kindly eyes were fixed upon me, and his lips parted to give expression to the words of wisdom, of which I give the following imperfect summary:—

"There is a widespread mistaken notion that the religious life cannot be lived in the family. There is nothing unholy or unspiritual in the family life *per se*. There is full scope for unselfishness in the matter of working for others who need your protection, even in the householder's life. The bachelor has, no doubt, comparatively, more freedom of action than a married man. He has to look to the fulfilment of his duties towards his parents, first of all, before he wishes to breathe a freer atmosphere than that of the home. But the former has, besides this, other duties to perform, viz., duties to his wife who has a claim to spiritual participation in his lot; to Society,—for, if not the householder, who is to maintain the Brahmachari or the Sannyasi?—and to Posterity, through his bringing up children in such a way as to be serviceable to Society. It is clearly impossible to have any field for service properly attended to, if all

married people were to break their marital ties and straightway turned Sannyasins!

"Also you must rightly differentiate the true soaring spirit, to which earthly ties are as nothing, from the rebellious spirit which is impatient of restraints. If your spirit is of the former kind, do you really feel within you the irresistible and unmistakable Call? Such a Call comes to very few indeed, and they stand in no need of weighing or asking the question if they will incur any sin by breaking the shackles of Samsâra. They hear the Voice and are not conscious of anything but obeying it. If yours is not such a spirit, then submit yourself to a searching self-analysis of the true motive of your action and find out for yourself if it is not akin to the spirit that fights shy of bearing the necessary burdens of life, the spirit that lacks the heroism to accept life as it is, the spirit that is loath to be useful in humble grooves best suited to itself, because of its false ambition to loom large in the broad daylight of the world for the sake of name and fame. Reflect well over these questions. There is no hurry at all. If need be, come to me again."

There was no need. The illuminative discourse gave me so much penetration into the obscure workings of the human mind, that I came out of the Swami's holy presence fully resolved to choose a suitable humble sphere of life and do my duty as best as I could in it. I have every reason to be thankful to the Swami, and to congratulate myself on having acted on his valuable advice.

With love and best regards

I remain yours obediently,

G. N. A. Ranganadhan Sarma.

GLEANINGS

(Collected by Mr. Nandal Ghosal)

Lord, let but Thy will be done, then is mine also done; for I have no other will than this—that Thy will be done.....Thou wilt keep him in perfect peace whose mind is stayed on Thee.

—John Tauler.

Here lies the babe that now is gone,
An idol to my heart.

If so, the wise God has justly done,
'Twas needful we should part.

—Inscription on a tomb.

The consciousness in each man is a sliding-scale which identifies him now with the First Cause, and now with the flesh of his body.—Emerson.

The Great Power that is in the universe everywhere sustaining and directing it is also in man, for man is not separate from the universe and therefore not detached from the Cosmic Spirit that moves everywhere and protects all things. That Spirit is man's eternal protection even in his ignorance and sin, what then, in his state of knowledge! When a man reaches the Cosmic Vision he enters the glory of salvation; for him has dawned the Great Day of Jubilation, for from the dark sepulchre of self the Heavenly Lord has arisen. —James Allen.

It is so great yet so awful,

So bewildering, yet so brave,

To be king in every conflict

Where before I crouched a slave.

'Tis so glorious to be conscious

Of a mighty power within

Stronger than the rallying forces

Of a charged and marshalled sin.

(Author Unknown).

I call that mind free which resists the bondage of habit; which forgets what is behind and pours itself forth in fresh and higher exertions.

I call that mind free which masters the senses, which is ever hungering and seeking after righteousness.—Channing.

The dimness we deplore no travelling will cure; we carry our darkness with us.—James Martineau.

True happiness is to be free from perturbations, to understand our duties towards God and man, to enjoy the present without any anxious dependence upon the future, not to amuse ourselves with either hopes or fears but to rest satisfied with what we have, which is abundantly sufficient, for he that is so, wants nothing. There must be a sound mind to make a happy man, there must be a constancy in all conditions, a care for the things of the world but without trouble, and such an indifference to the bounties of fortune that either with them or without them we may live content.—Seneca.

The Sun, the moon, the stars, the seas, the hills and the plains,
Are not these, O soul, the Vision of Him who reigns?

Is the Vision He? Though He be not that which He seems,
Dreams are true while they last, and do not we live in dreams?

—Tennyson.

TEJABINDUPANISHAT

(Continued from page 170.)

अशून्ये शून्यभावं च शून्यातीतमवस्थितम् ॥
 न ध्यानं न च वा ध्याता न ध्येयो ध्येय एव च ॥१०॥
 सत्त्वं तत्परमं शून्यं न परं परमात्परम् ॥
 अचिन्त्यमप्रबुद्धं च न च सत्यं न संविदुः ॥
 मुनीनां तत्त्वयुक्तं तु न देवा न परं विदुः ॥११॥

10. Though It is that which is not void (*a*), yet thought of (*b*) as void (*c*), (but in reality) it transcends voidness, and is firm-fixed (*d*). There, neither is thinker, nor thought, nor the thinkable (*e*). Still it is to be meditated upon (*f*).

11. That (Brahman) is All, Supreme, of the nature of space (*a*), to It there is nothing superior; it is higher than the highest, unthinkable, and free from the experiences of the waking state. It is not that the sages who devote themselves to the Truth (*b*) do not know It as the Reality. It is not also that the gods do not know the Highest.

(*c*) It is knowledge.....mind-stuff—*Lit.*, it is that *chitta* which is *not-chitta*, i. e., which is not identified with its modifications, but remains in its own pure essence of knowledge self-manifest.

(*d*) Established (in all actions)—as their efficient guide.

10. (*a*) *Though.....not void*—being the Whole by Itself.

(*b*) *Thought of*—erroneously, by the ignorant and the materialistic.

(*c*) *As void*: As absolutely non-existent.

(*d*) *Firm-fixed*—being the Whole.

(*e*) *There.....thinkable*—because of Its being the Absolute, above cause and effect.

(*f*) *It is to be meditated upon*—as conferring upon men final liberation.

11. (*a*) *Of.....space*—being unattached.

(*b*) *The Truth*—as stated in the preceding Slokas.

लोभं मोहं भयं दर्पं कामं क्रोधं च किल्बिषम् ॥
 शीतोष्णं क्षुत्पिपासं च संकल्पं च विकल्पकम् ॥
 न ब्रह्मकुलदर्पं च न मुक्तिं ग्रन्थसंचयम् ॥१२॥
 न भयं सुखदुःखं च तथा मानापमानयोः ॥
 एतद्भारवाचिनिर्मुक्तं तद्ब्राह्मं ब्रह्म तत्परं
 तद्ब्राह्मं ब्रह्म तत्परमिति ॥१३॥

इत्यथर्ववेदे तेजबिन्दूपनिषत्समाप्ता ॥

12. (Brahman is) not (known to those who are possessed of) avarice, delusion, fear, egotism, lust, anger and sin (*a*), or heat and cold, (*b*), hunger and thirst, or mental resolve and indecision, or pride of birth in a Brāhmaṇa family, or (vanity in having read) a mass of books on Mukti (*c*).

13. (Brahman is) not (known to those who are sensitive to) fear (*a*), or pleasure and pain, or honour and disgrace. (To one) free from these ideas, that Supreme Brahman becomes manifest,—to one whose highest refuge is Brahman (*b*); yea, that Supreme Brahman becomes manifest to one whose highest refuge is Brahman.

Here ends the Tejabindupanishat, as contained in the Atharvaveda.

12. (*a*) *Sin—kिल्बिषम्*: It may also mean,—disease.

(*b*) (*Possessed of*) *heat and cold*: Unable to bear heat and cold, pain and pleasure, with equanimity.

(*c*) *Pride of birth.....Mukti*—Realisation is not dependent on birth or book-learning, as has been repeatedly demonstrated in the lives of saints, from the very earliest times to our own day.

13. (*a*) (*Are sensitive to*) *fear*: are afraid of adverse criticism from others about their conduct. The proper spirit consists in doing what one thinks to be right, irrespective of the opinion of others.

(*b*) *Whose.....Brahman*: Who is absorbed in, or intent on the contemplation of Brahman.

INDIA IN AMERICA

THE July number of the *Modern Review* publishes two articles about Indians in America, both of which contain very interesting reading matter. The first article is from the pen of Lala Hardyal M. A., of Delhi. The English language is the first bond that binds Americans and Indians and the admiration created by Swami Vivekananda in the American mind for Hindus and their philosophy is another bond; and these have managed to produce a feeling of regard and affection for Hindus which goes a great way to help those of our young men who proceed to that country for purposes of study. All sorts of Indians go to England; some go for study, some for the sake of health, while many others go for place-hunting or pleasure or political charlatanism. But America attracts only Vedantist Sadhus, students and Sikh labourers. As to the work of the Swamis, the writer is very eloquent. He does not speak highly of every Swami who has visited America. In the garb of Swamis many have gone to America, men who have proved themselves downright humbugs who make religion a mask for money-making. They bring discredit on Hindus and are soon found out. It is the Swamis connected with the Ramakrishna Mission founded by Swami Vivekananda, who present a very lofty type of life and who have by their labour produced beneficial results which are visible on every side. The following excerpts from Lala Hardyal's article, will, we are sure, be read with interest :—

“America is always on the alert for a lesson in religion from a Hindu. The cultured classes always imagine that every Hindu is a Yogi, or ought to be one. There is a keen and growing interest in Hindu thought. Many earnest inquirers wish to quench their thirst for the ideal at the fountain of Hindu philosophy.....Lectures on *Karma* are delivered even by American preachers who understand our theories very imperfectly.....Many rich and educated ladies affect to be enamoured of the Hindu religion and burn incense before the statue of Buddha placed in their drawing-rooms for purposes of decoration. Several American ladies have even adopted Hindu names and dedicated themselves to the Vedantic propaganda. Prominent among them is Sister Devamata, a cultured and earnest lady, who has learned the Vedanta for two years in India and has now returned to this country to preach it as a holy sister. Her knowledge of our systems of thought is really creditable to her and it gave me great pleasure to meet her and listen to her lectures on “Breathing Exercises” and “The Vedanta as a Universal Religion.” The work of the Swamis has resulted in the general diffusion of Hindu ideas among a section of the upper

classes, and has given the Hindus the thoroughly deserved reputation of “a nation of philosophers.” A Hindu's nationality is a passport to social intercourse in these classes, and the feeling of cordiality with which he is received deepens into one of homage and admiration if the personality of the individual is at all remarkable.....India exerts a peculiar fascination on them as a land of mystery and romance, the abode of snakes, palmists, Yogis, Mahatmas and elephants. All this curiosity about India is satisfied by the Vedantic Swamis, who have gathered small bands of devoted disciples about themselves in different towns. There are flourishing Vedanta centres at Boston, New York, Washington, Pittsburgh, and San Francisco. The Society at San Francisco is worthy of special notice, as it possesses a temple of its own.....The success of this Society is due to the energy and character of the Swami Trigunatita and the Swami Prakashananda, both of whom are men of genuine spirituality and enthusiasm. The temple is a beautiful structure, built in Hindu style, which made me somewhat homesick when I saw it after more than 2½ years' sojourn and travel in foreign lands.....Visions of Hardwar and Hrishikesh floated before my tear-dimmed eyes, and transported me in imagination to those haunts of peace and meditation, which I had seen only to quit them for ever.

“The building is adorned with full-size portraits of Paramahansa Ramakrishna and Swami Vivekananda, executed by loving American disciples. The Swamis in charge deliver three lectures every Sunday, conduct Gita classes, give Yoga-lessons and publish a well-written little magazine called the ‘Voice of Freedom.’ Some of their disciples learn Sanskrit and recite the Gita in the original. A few zealous Europeans have joined them as *brahmacharins* to devote themselves to the propaganda. Swami Trigunatita has obtained quite a good standing in local society, as he has been appointed Director of Indian Exhibits for the Panama Exhibition to be held at San Francisco in 1915. The Swamis have performed a remarkable feat of spiritual power in instituting a Shanti Ashrama, a retreat in the mountains of California, where some of their disciples retire for meditation and spiritual progress for one month every year. We in India may not be struck with the significance of such a fact. But we do not know these restless noisy Americans.....They are as averse to meditation as to murder or mormonism....As well tame a tiger or bind the wind as get an American to retire to the mountains for meditation!.....And the Shanti Ashrama, founded by the Swamis here, is an eloquent index of their efficient propaganda. Here at last the Americans derive some real benefit from the Hindus.”

Lala Hardyal has replied at some length to enquirers who ask why these Swamis go to America

when there is so much scope for their work in India. Similar criticism is also levelled against European and American missionaries who leave the benighted and demoralised population of their own large cities and try to convert the people of India to their religion. Workers fired by religious enthusiasm know no bounds. They sow the seed where they find the soil ready to receive it. The visit of these Swamis to foreign lands has achieved at least this result that it has to some extent undone the mischief done by interested persons who had described Hindus as a barbarous people. The Swamis have succeeded in impressing the most thoughtful section of the people in that country that if India has to learn a great deal to keep pace with the Western civilisation, it has also to give something to Europeans and Americans who after a life's struggles feel desirous of knowing the secret of eternal peace. This is no small service to the motherland which the missionaries of the Ramakrishna Mission are so successfully doing single-handed and unassisted in a foreign land, where they have established new ties of brotherhood with a people with whom they had so little in common. Culled from the editorial, "The Advocate", Lucknow, July 6, 1911.

THE CREMATION CEREMONY OF THE SISTER NIVEDITA

SISTER NIVEDITA died on October 13, at 7 a. m. She retained consciousness till the last moment and spoke to the members of the family with whom she was living. Her last words were "THE BOAT IS SINKING, BUT I SHALL SEE THE SUN RISE."

The procession to the cremation-ground started at 2 p. m. The public could be informed about the sad incident only two hours before the procession left Ray Villa where the Sister lived. All the leading Hindu ladies and gentlemen in the town showed respect to the deceased Sister by joining in the procession, though the notice was very short. Among those who joined the procession were Dr. and Mrs. J. C. Bose, Dr. P. C. Ray, the Hon. Bhupendra Nath Basu, Principal Sashi Bhushan Dutt, Professor S. C. Mahalanobis, Dr. Nilratan Sarkar, Dr. and Mrs. Bepin Behari Sarkar, Mr. Jogenendra Nath Bose of Chandernagore, Mr. Sailendra Nath Banerjee B. A., Bar-at-Law, Mr. Indu Bhushan Sen M. A., B. L., Bar-at-Law, Mr. P. Edgar, Miss Pigot, Mrs. M. N. Banerjee, Mrs. Mrigendra Lal Mitter, Miss Sikar, the Misses Sen, Miss Halder, Miss Ghose, Miss Mitra,

Mr. Surendra Nath Bose M. A. S. (Japan), Rai Nishi Kanta Sen Bahadur, Government Pleader of Purnea, Babu Basiswar Sen Gupta B. Sc., Babu Rajendra Nath De of "The Darjeeling Advertiser," and many others.

As the procession reached the Cart Road above the Court house it increased in volume and shortly afterwards became the largest and most imposing funeral procession Darjeeling had ever seen. The people in the market-place stood in rows and every head was uncovered when the procession passed between them slowly and solemnly towards the Hindu cremation-ground.

In the last stage of the procession the dead body was carried on the shoulders of Hindu gentlemen who from time to time solemnly chanted the name of "Hari." Many were found willing and eager to carry the body on their shoulders. At 4 p. m. the procession reached the cremation-ground.

The body was put on the funeral pyre at 4-15 p. m. After the head and the face of the deceased had been washed with the holy water of the Ganges and her body sprinkled with the same, the body was placed on the pyre with the head towards the north, amid the usual shouts of "Bolo Hari, Hari Bol!" One of the members of the Ramakrishna Mission to which the deceased belonged, performed the ceremony of "Mukhagni" with a lighted torch and set fire to the pyre.

The burning pyre was put out with water at 7-15 p. m. and ashes were collected in a portion to be preserved in a Samadhi and a portion to be thrown into the sacred Ganges.

The ashes of the dead were carried at the head of the return procession which left the cremation-ground at 8 p. m.

The arrangements were all that could be desired and the efforts of the young Hindu gentlemen of Darjeeling in this connection deserve high praise.—"The Bengalee's" own correspondent from Darjeeling.

The funeral procession which accompanied the remains of Sister Nivedita was the largest that Darjeeling had ever witnessed. It was the tribute which the East paid to the West, which the educated sons of Bengal paid to a noble and self-dedicating European lady who had dedicated herself to their service—who truly was a Nivedita (a dedicated person) in the highest sense of the term.

Large and influential meetings were held at Calcutta and Madras, to create suitable memorials for Sister Nivedita.—"Mahratta."

MEMORIAL MEETINGS IN HONOUR OF THE SISTER NIVEDITA

(Extracts)

AT BAGHBAZAR ✓

THE inhabitants of Baghbazar, where Sister Nivedita used to reside, convened a meeting on Monday Oct. 23, the Vratriditiya day, at 5 p.m. at the palatial residence of the late Rai Nanda Lal Bose to commemorate the memory of the late Sister Nivedita. There was a large attendance. Amongst others we noticed the following gentlemen:—

Babu Kishory Lal Sarkar M. A., B. L., Vakil, High Court, Prof. Pramatha Nath Banerjee M. A., Babus Ramananda Chatterjee, Editor, "Modern Review," Shyam Sunder Chakravarty, Nagendra Nath Bose, Editor "Viswakosh," Pundit Rasik Mohan Vidyabhushan, Mr. P. Mukherjee, Babus Narendra Kumar Bose, Mohimendra Krishna Mitter, Zemindar (Calcutta), Beharilal Mitra B. L., Narendra Nath Chakravarty B. L., Nanda Kishore Mitra M. A., B. L., Kedar Nath Mukherjee, Zemindar, Baranagore, Ashutosh Bannerjee M. A., Pundits Kshirode Prosad Vidyavinode, Parvay Charan Tarkatirtha, Babu Jogendra Chandra Bose, Mr. F. J. Alexander, Mr. D. N. Bose of the Aryam Club of New York, Babu Mammatha Mohan Bose M. A., and sons of the late Rai Nanda Lal Bose and Pashupati Nath Bose.

Babu Mammatha Mohan Bose M. A., Head Master, Scottish Churches College, proposed Babu Motilal Ghose to the chair. On the proposal being seconded by Babu Narendra Kumar Bose M. A., B. L., Vakil, High Court, Babu Motilal Ghose took the chair.

The proceedings commenced with "Mangalacharan"—a song in Sanskrit sung by some children for the peace of the soul of the deceased. The president then delivered his address. He began by stating that, in spite of his indifferent health, he had deemed it fit to attend the meeting from a supreme sense of duty; for, he had the highest respect for Sister Nivedita for the noble qualities of her head and heart. She was a universal sister: her sisterly love was not confined to the people of Baghbazar, or of Calcutta, or of India, but the whole world. All the same her memory was specially

sacred and dear to the Hindu inhabitants of Baghbazar, with whom she had associated almost daily, for years together, and sought to serve them as their guardian angel. Not only did she nurse the sick like a loving mother or a sister, be the patient a victim of plague or cholera, utterly regardless of her own safety, or bring comfort to the mind of a friendless orphan or widow by affording pecuniary help, but she had also a kind word and a sweet smile for all whom she met; and that smile was verily a benediction. She was more than a queen among womankind—she was a goddess in human shape, who dropped down from heaven, as it were, to minister to the happiness of suffering humanity. She had consecrated her divine life to the services of her fellow-beings; but it was the Hindus for whom she had the highest attraction. If she loved the Hindus and their manners and customs so ardently, it was not from a blind passion. A highly intellectual and vastly-read woman of a positive turn of mind, she would not take anything on trust. If she was captivated with the wisdom and beauties of the Hindu social system, it was after having thoroughly studied it from all points of view, favourable and unfavourable. The Hindus could never repay their obligation to the deceased lady for her intelligent and unassailable vindication of their social customs before the people of the West. They had assembled to mourn for her; but they should console themselves with the thought that she was now in a better and higher world where she was reaping the fruits of her noble life and enjoying a sort of celestial bliss of which they had no conception.

After this Babu Kiran Chandra Dutta read a paper in Bengali giving a short life-sketch of the Sister. The paper was very well-written and much appreciated. Several speakers such as Pundit Kshirode Prosad Vidyavinode M. A., Pundit Rasik Mohan Vidyabhushan, Babu Nagendra Nath Bose of "Viswakosh," Babu Shyam Sunder Chakravarty, Babu Manomohan Ganguly B. E., and Mr. F. J. Alexander of New York followed him.

Pt. Rasik Mohan Vidyabhushan made the important proposal to perpetuate the memory of the revered lady. He suggested that the Hindu Girls' School, established by her in her home at Bosepara, was an institution most fondly cherished by

this noble soul. It should be deemed a sacred duty of the residents of his locality to maintain the school under the newly-devised improved scheme and foster it with the same affectionate care as she personally did. This would tend to perpetuate her memory on the one hand and on the other, it would prove a most useful institution removing a desideratum keenly felt by the residents of this locality. The proposal was unanimously carried with acclamations.

Babu Shyam Sunder Chakravarty in the course of his speech related some stories about her readiness to stand by the distressed Indians of all classes, which greatly touched the audience. He also spoke how she stinted herself in the matter of the necessities of life in order to relieve wholeheartedly the distressed of our people. His next reference was to her heroic and philanthropic services during the outbreak of plague in Bagh-bazar. He concluded by asking those present to effectively preserve her memory by following in her footsteps and not by empty words of eulogy.

The following Resolution was read from the chair and carried :—

“That this meeting mourns the great loss that the country has sustained by the untimely death of the Sister Nivedita and takes this opportunity to pay a grateful tribute to her revered memory for her self-dedication to the service of India and the intellectual and practical realisation of the beauty and grandeur of Hindu ideals as embodied in the Religion, Philosophy and Life of Hindusthan.”

—‘The Amrita Bazar Patrika.’

AT BENARES

The Besant Lodge of the Order of the Sons and Daughters of India at a meeting held on the 15th. October at Benares passed the following resolution. Sis. F. Arundale was in the chair.

Resolved that the Besant Lodge of the Order of the Sons and Daughters of India (Benares) expresses its sense of deep regret at the passing away of Sister Nivedita (Miss Margaret E. Noble) and sympathises with the Ramakrishna Mission at the loss sustained by the passing away of that devoted worker for the spiritual regeneration of the motherland.

IN MEMORIAM: THE SISTER NIVEDITA

(*Extracts from our Contemporaries*)

(By A. J. F. Blair.)

How can one begin to describe her? As a woman, a friend or an enthusiast? As a passionate votress of beauty in art, in literature or in life? As a religious mystic, or a political missionary of the fiery cross? As an orator whose voice was like a trumpet with a silver sound, or a writer able to charm new and noble cadences from the English tongue? As an interpreter between the West and the East, or a vehement champion of the East in all its aspects against the West? As the earnest advocate of all that is best in the modern woman's movement, or herself the proud and spotless sum of womanhood?

It will perhaps be best to deal simply with a subject so vast as this transcendent personality. I go back, then, to the Christmas afternoon in Calcutta nearly ten years ago, when I came face to face with Sister Nivedita for the first time. Long previously I had known her by reputation as a gifted “crank”—a well-born English woman who preferred an ascetic life in a lane of Northern Calcutta to the comforts and luxuries of her Western home. That was how most English people thought of her—that and nothing more. True, I knew a little more about her. I had read some of the things she had written. I knew that she had stirred up the lethargic north of Calcutta to cleanse itself and so diminish its susceptibility to plague. I was prepared therefore to find her something out of the common.

I saw a tall, robust woman in the very prime of life. Her face in repose was almost plain. The cheek bones were high and the jaws were square. The face at the first glance expressed energy and determination, but you would hardly have looked at it again but for the forehead and the eyes. The eyes were a calm, deep blue, and literally lit up the whole countenance. The forehead was broad rather than high, and was surmounted by a semi-Indian Sari, fastened to the abundant brown hair. In animation the face and its expression were transfigured, in sympathy with the rich, musical voice.

I was surprised at her appearance, and analysing the reasons for this afterwards discovered that I had expected her to be dark. Enthusiasts are often dark.

We met at a friendly tea table, and as I was the only other guest, Sister Nivedita addressed herself directly to me. Our hosts* knew what was coming, and chuckled quietly in their sleeves. I did not, and proceeded to indulge unsuspectingly in the amiable banalities which do duty for conversation at nine hundred and ninety-nine tea tables out of a thousand. The host and hostess, I am sorry to say, maliciously led me on.

The tranquil enjoyment of the situation ended with startling abruptness. Sister Nivedita suddenly whipped out a metaphorical rapier, and was under my guard before I could utter a gasp. I felt it to be a cowardly attack, and looked appealingly at mine host for protection. But his unfeeling grin conveyed the coldly comforting assurance that I was about to be carved up into small sections, and that he and his wife were preparing to survey the operation with the keenest enjoyment.

Faint, and bleeding internally from my cruel and unexpected wound, I next appealed "ad misericordiam" to my assailant. But she was inexorable, and followed up her first advantage so remorselessly that in five minutes I gave up the ghost. It was a rude awakening, if the metaphor is not too mixed. I thought her an angel until she slew me. But I saw that she could be an angel without mercy.

As for me, the encounter roused the devil within me. I forgot that she was a woman, and thirsted for revenge. Rendered careless by her easy victory she presently gave me an opening of which I took advantage in her own pitiless fashion. She admitted that I was only paying her back in her own coin, and we became friends from that moment. That, as a matter of fact, was the motive of her sudden onslaught.

Friendship with Nivedita was not a slow growth. It sprang to maturity at the first meeting, or not at all; and I do not know that anyone was ever privileged to know the depths of her womanly

kindness without first being subjected to that moral test.

To be admitted to her friendship was to establish a claim upon an inexhaustible gold mine. She gave herself without reserve. She lived for her friends and her work. For them she would pour out all her wondrous eloquence, and her vast and curious knowledge, she would travel any distance and would incur any labour and anxiety. Whatever she did, she did with all her might, and she never did anything for herself.

To her friends she would open her heart without the smallest reserve. She talked even more freely than she wrote, and her conversation, rich, spontaneous, clear cut as a judicial utterance, threw new light upon art, literature and even science, and revealed her bold and fiery aspirations after Indian nationality. If this was not her religion, it was certainly a large part of it, and it would be difficult to exaggerate her influence upon the national movement. She had both Scottish and Irish blood. No kinder-hearted woman ever breathed. Her influence over Young Bengal was greater than most people have ever suspected.

I myself heard her deliver a lecture in the Town Hall of Calcutta six or seven years ago. The platform from which she spoke was crowded with Europeans, while the body of the hall was a dense mass of young Bengalis, who listened to her as though she were inspired. The address itself was an oratorical "tour de force." "Dynamic Religion" was the theme—in other words, "patriotism"—and for an hour and a half Nivedita held the vast audience spell-bound. She spoke without notes, in her strong, melodious voice, and the upshot of it all was—"No more words—words—words. Let us have deeds—deeds—deeds." The seed then sown fructified earlier, perhaps, than she herself expected.

Her best friends twitted her with being impractical. Of course she was. They say her "Web of Indian Life" presents us with a picture idealised out of all relation to the facts. So much the worse for the facts. And so much the more wonderful that a Western genius should have pierced beyond the "fleshy screen" to the exquisite ideals which lay behind. She is also charged with seeing India through a roseate haze. Indians

* Mr. Ratcliffe, the late Editor of the "Statesman," and Mrs. Ratcliffe.

themselves, we are told, fail to recognise their country as it is reflected in her magic glass. With all respect I submit that this proves nothing. The sympathetic stranger may often see things to which familiarity has blinded the children of the land.

Of all the eccentricities for which she stood blameable in European eyes, the most outstanding was the perverseness with which she eschewed European society, and lived "à l'Indienne" in Bosepara Lane, Baghbazar. The reason was simply that she had undertaken an educational work for which that was the most convenient centre. Herein she was practical enough. For the rest her spiritual nature found sustenance in the elaborate symbolism of the Hindus which was denied to less eager and less refined aspirants. Of her inner life it would not become us to speak. All that we can say is that it sustained and glorified her, leading her on with ever living zeal to fresh discoveries of beauty and harmony at every turn in her pilgrimage. It clothed her with the armour of the Hindu Warrior.

"Whose high endeavours are an inward light
That makes the path before him always bright."

To those who loved her it is difficult to realise that this vivid, brave and gifted personality has vanished from our sphere. But one feels that there must have been something triumphant even about her death. That is all we can hope to know—at present.—"Empire."

SISTER NIVEDITA NO MORE:

DEATH AT DARJEELING, October 13.

Sister Nivedita, whose health had broken down from over-work, came up to Darjeeling for a change. She caught dysentery here which ended fatally this morning, in spite of the best medical services rendered by Doctors Nilratan Sarkar and Bepin Behari Sarkar, who had been in constant attendance from the beginning. She will be cremated at the Hindu burning ground this afternoon, according to her wishes. She came here about three weeks ago and was staying with Dr. J. C. Bose, C. I. E., as his guest. Dr. Bose, Sister Nivedita and party were to have gone to Phalut on the 1st. October, but the project was given up owing to her illness. She received the best medical

aid and nursing. She died mourned by the local Hindu public. (From Darjeeling correspondent.)

[Miss Margaret E. Noble was born in Ireland. She was one of the sincerest well-wishers of India and supported by all manner of means the aspirations of educated Indians. She was a frequent contributor to several Indian monthlies, including the "Indian World" and the "Modern Review." The good Sister was a most prominent member of the Ramakrishna Vivekananda Mission.

In the early nineties, she came under the influence of the late Swami Vivekananda, and joined the Ramakrishna Mission. She first lived in the Baghbazar section of this city, where she was very popular with all classes. She travelled all over India and delivered lectures mostly on religious subjects. She was the author of 'The Web of Indian Life,' 'Cradle Tales,' 'Kali, the Mother,' 'Glimpses of Famine and Flood in Eastern Bengal,' 'Northern Tirtha' and 'The Master as I Saw Him.' She also did much to popularise indigenous Indian art. She sent a paper on "The present Position of Women in India," to the last Universal Races Congress in London. Her loss will be keenly felt by the Indians with whom she was extremely popular.—"Empire."]

We deeply regret to announce the death of Miss Margaret E. Noble, familiarly known as Sister Nivedita. Sister Nivedita was a true-hearted woman, and was full of the milk of human kindness. Her strong sympathy for the sick and the suffering had from the beginning marked her out for the work to which she devoted her last years. She not only warmly sympathised with but practised Hindu ideals. Indeed for years before her death she had tried to live the life of a true Hindu and her request that her body should be cremated on the Hindu burning-ground shows that she has also died a Hindu. Sister Nivedita was a follower of Ramakrishna Paramahansa, and even more particularly of Swami Vivekananda whom she always looked up to as her Master. She was a highly gifted lady and was a frequent contributor to our magazines. Some of her articles were widely read and were highly admired. But perhaps her best known work is 'The Master as I Saw Him,' in which she gives her impressions of Swami Vivekananda in a style that is attractive and with an in-

sight and enthusiasm for her hero which leave little to be desired. With the national movement in India she was profoundly in sympathy, and she knew most of our public men and was held in esteem by all who knew her. By her death the Ramakrishna—Vivekananda Mission of which she was a most active member is distinctly the poorer, and India loses a sincere well-wisher and one who had in a special sense made this country her home and whose life was dedicated to the service of its people. We once more express our deep sorrow for her untimely death.—“The Bengalee.”

It is with feelings of deep sorrow and regret that we announce the sudden death of Miss M. E. Noble, better known among Indians as Sister Nivedita. Sister Nivedita was a remarkably intellectual and kind-hearted woman. Her love of the Hindus was unbounded. She not only accepted higher Hinduism of the Vedantic type as her religion and became a disciple of Swami Vivekananda, but lived the life of a Hindu devotee. Her dwelling house at Bosepara Lane in Calcutta was a centre of attraction to all devoted to the cause of the elevation of Indians. There were few Indians who were more devoted to the idea of Hindu and Mahomedan unity than Sister Nivedita. Teaching Hindu girls and ladies and training them to become good wives and mothers was her principal work, and contribution to newspapers was her pastime. She has left behind her many works which will remain as monuments of the work done by her for India. The Ramakrishna Mission and with it the rest of India have suffered an irreparable loss by her death.—“The Advocate,” Lucknow.

The sad news of the death of Sister Nivedita of the Ramakrishna—Vivekananda Mission has cast a gloom over Hindu homes. The genuine interest which she took in the cause and interests of India had endeared her to every living Indian. She was one of those Englishwomen who have adopted India as their country and considered it a proud privilege to serve this land of Rishis. Sister Nivedita was so sympathetic towards everything Indian that she could enter into the spirit of the Indian, and especially Hindu, customs and could discern reason, justice and piety in what, to the jaundiced eyes of the common Europeans ap-

pear to be ignorance, superstition and idolatry. The true and only method of understanding any nation or people is to live in it and Sister Nivedita used to do this. That is the reason why she could appreciate and understand the people of this country so well. In her death has passed away a brilliant and righteous soul who understood India and her needs and tried to help her in her progress. How we wish we had many Sister Niveditas to understand this land of religions and to sympathise truly like her with the fallen greatness of this once glorious country of ours! —“The Young Behar.”

(To be continued.)

IN MEMORIAM: SRI DEBENDRA NATH MOZUMDAR

On the 14th. of October passed away a devout soul in the person of Sri Debendra Nath Mozumdar, the head of the Entally branch of the Ramakrishna Mission, Calcutta. By his great love and devotion to Sri Ramakrishna, his large heart and sympathy for the poor and distressed, his sweetness of disposition and childlike simplicity, and utter selflessness and want of pride, he won the love and esteem of the Ramakrishna Brotherhood, and gathered round him a host of disciples whose ideal is the culture of Bhakti and service to humanity.

The Entally Ramakrishna Mission, which was started in 1900, is a place of daily public worship, meditation and religious study and discussion. Every member is entrusted with one of the many noble works of the Mission, such as collecting subscriptions for good purposes, begging rice (4 to 5 maunds a month) from door to door for distribution to the needy, helping the distressed with rice, money or manual work. The poor are fed on special festival days of the Mission. Our readers will remember how a member of this fraternity, Nafar Chandra Kundu, sacrificed his life in a gallant attempt to rescue two Mahomedan coolies from a manhole in Calcutta on 12th. May, 1907. His Honour the Lieutenant-Governor of Bengal performed the function of unveiling the Memorial Pillar erected by public subscription on the site of the occurrence to commemorate the heroism of Nafar Chandra Kundu.

In memory of Deben Bahu, a Ramakrishnotsav was held at the premises of the Mission, in which, worship, Nama-sankirtana, entertainment of Sadhus and Bhaktas, and feeding of the poor formed important functions.

May his soul rest in peace!

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

"To further mend matters and spread the light of Vedic religion among the Western nations appeared Bhagavan Ramakrishna, the Holy of holies, in whom were combined the joint forces of Rama of the silver age and Krishna of the copper age. His worthy disciple Vivekananda carried his reverend teacher's holy mission to America and other Western nations."—Mr. R. K. Dutt in *The Vedic Magazine*.

"It was not Theosophy but that redoubtable intellectual giant, the late Swami Vivekananda that authoritatively proclaimed the G-spel of Vedanta to the materialistic West. It was the divine voice of Sri Ramakrishna that held as it were spell-bound many an orientalist like Prof. Max Müller; and even now the student of Vedanta turns with avidity from the dry and dubious mysticism of Theosophy to the laconic yet lucid and convincing sayings of Sri Ramakrishna."—"Ramaachandra" in *The Mahratta*.

In appreciation of the rare musical gift of Prof. Inayat Khān of India, who lately toured through the United States appearing in many theatres of different States, and during his stay in San Francisco, entertained a large audience on three occasions at the auditorium of the San Francisco Hindu Temple, by music, play and the scientific explanation of the Hindu music, comparing it with that of the West, he has been awarded a gold medal by American citizens through the San Francisco Vedanta Society, Hindu Temple, S. F., Calif. —*Voice of Freedom*.

At the tenth anniversary meeting of the Ramakrishna Home of Service, Mr. Lovett, the Commissioner of Benares, presided. Raja Munshi Madholal, Mr. K. P. Chatterjee of the Punjab and Mr. Arundale spoke eulogising the good work done by the Home and its young workers. The Commissioner in his speech remarked, that Mr. Arundale had rightly said that such Homes were needed all over the country and, above all in Benares, where myriads of people came only to pass their last days. After thanksgiving by Babu Motichand of Azamgarh the meeting dispersed.

RECENTLY an Association under the name of "The Ramakrishna Society, Rangoon," has been started through the efforts of a few earnest persons and ardent admirers of Sri Ramakrishna and the Swami Vivekananda. The Society is purely a non-sectarian one. Its object is to facilitate the study of the Vedanta Philosophy as expounded by Bhagavan Sri Ramakrishna Deva, by means of holding classes on every Sunday at the premises of the Hindu Social Club, No. 20, 51st Street, East Rangoon, and to do some philanthropic work. Since July the Sunday class is being regularly held and attended by many. Some of the books published by the Ramakrishna Mission are read and explained with much adroitness and lucidity.

We cull the following from "Long Beach Daily Telegram" of August 10, 1911:—"A large and appreciative audience greeted Swami Trigunatita at his first lecture at the World's Spiritual Congress. The announcement that a representative member of the Hindu race, Swami Trigunatita, the great sage and philosopher, would deliver his first lecture on "The Essential Doctrines of Hinduism," brought out a large audience, which expected to hear something of unusual interest, as the fame of the Swami had preceded him there, but no one realised that the lecture would be of such an intense and instructive nature, and at the close of it he was cheered continuously for several minutes until he was forced to come forward and deliver another brief address."—*Voice of Freedom*.

THE *Hindustan Review* of August last says:—

"The interest in the propaganda and works of the late Swami Vivekananda continues unabated, to judge from the numerous publications about him and collections of his writings, appearing from time to time. Last year we noticed an excellent book about the Swami by "Sister Nivedita" (Miss Noble), called *The Master as I Saw Him*. "The Brahṁavadin" Office, Madras, has brought together in a handy volume an English translation of a collection of the Swami's papers in Bengalee, under the title of *East and West*. "The Ramakrishna Mission," Mylapore, Madras, has published *Inspired Talks* of the Swami, as recorded by a disciple. "The Prabuddha Bharata" Press, Mayavati, Almora, has undertaken to publish *The Complete Works of the Swami Vivekananda*, in a series of neatly-printed

volumes. The collection includes works originally published in English and also translations of works published in Bengalee. It is called the "Mayavati Memorial Edition." We have received the first four volumes of the series and shall be glad to see it brought to a successful termination. It is for Indian publishing a great enterprise, and we wish it every success."

MADRAS has in the death of Swami Ramakrishnananda sustained a severe loss. For nearly fourteen years, in spite of bad health, he worked steadily in Southern India generally and in Madras particularly to spread a correct knowledge of Vedanta and make it better understood. The popularity and influence of the Ramakrishna Mission in Southern India is largely due to his untiring labours and his exemplary life. In the classes that he held and in the lectures that he gave there was nothing of that mysticism,—the bane of some recent religious movements which seem more or less to traffic in mystic rituals and forms. This freedom from mysticism is one of the strongest points of orthodox Hinduism. The temptation to lay stress on Tantric forms and their corruptions and on the grosser aspects of Yogic practices is very great in the present age when they have a fascination for the materialistic West. We can pay no greater tribute to the memory of the late Swamiji whose blessings we ever sought than that he never countenanced such sickening perversions of Truth and Religion, which corrupt the state.....We revered him when he was alive and his memory we cherish with profound respect and love.—*The Brahmavadin*.

In concluding his opening speech at the Universal Races Congress, Prof. Brajendra Nath Seal, after putting forth the scientific view of race-progress, said :—

Fellow Delegates! Be patient with me for a moment, as I deliver to you the message of India to this World Congress. I come from that centre of the Orient and I would represent the genius, the intuition, the vision of the land and the people of the Himalayas and the Ganges. The harmony of the World Congress would not be complete without that note. For what does India represent? Not Universal Empire like the Eternal City, nor universal spiritual domination like the Mother of all

the Church. India, in the shadow of the glacier-clad Himalayas, and the roar of the Southern Ocean has ever dreamt of other than a historic Eternity. India dreamt of building on the foundations of the Life Spiritual, preaching *Ahimsa*—the sacredness and inviolableness of all Life and Sentience, not for their own sake merely, but as progressive manifestations of the Life Eternal. India sought to organise the successive stages of life as in Social Amphitheatre, so as to lead up to the high tableland, the Sinai Peak, the rare and pure air, in which the Universal Self, the self of all that lives and moves, reveals itself to the scorching gaze of Mau. That fair fabric of a Nationality on the basis of Universal Peace, peace between man and man, and between man and every sentient creature, was cruelly shattered by the shock and collision of Historic forces. For it was necessary that the world should painfully learn the cult of a painful historic development from the brute to the Man.

And now that we are organising the World's Peace again, on an inter-ethnic, international, historical basis, our resources are far ampler and vaster than ever before. Science, invention, industry, commerce, diplomacy, alliances and arbitration, treating the very forces of Imperialism and Federationism themselves, are working for the Unification of Mankind. But behind all this pomp and circumstance, all this historic procession and panorama, there is the silent background, an invisible Humanity of the Ages, an inaccessible cosmic centre, a circum-ambient Unknown;—there are the unutterable instincts of Reverence, Awe and Adoration for what is above us, the mysterious longings of Love and Sympathy for what is below us, without which international Diplomacy and Commerce and Science would be but Valkyrian inciters to Havoc and Desolation. To this silent background points India standing alone in the background of historic nationalities and teeming millions. From this silent background, India undergoing the Passion of Humanity through the ages in bearing witness to the life of Spirit, calls us to the Cult of the Spirit, calls the mighty Nations of the Earth to lay down their pride and hate, their Sceptres and Swords, and to share in the great mystery of redemptive Sacrifice and the life-giving Service of loving Humility, in which alone Nations like individuals will find Rest and Peace.

Prabudhā Bharata

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Awakened India



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Katha Upan. I. 46. 4.

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Our subscribers are reminded that the **Volume XVII of Prabuddha Bharata** commences in January 1912. The first number will be sent as usual by V. P. P. to all Indian Subscribers whose subscription expires in December next, unless we receive notification to the contrary before January 5th. that they do not wish to renew their subscription.

Please Note :—The V. P. P.'s refused, cause only unnecessary loss to us. Subscribers are especially requested to take note of the subscriber number on the wrapper and quote it in their letters to the manager. A 156 being the postal number, does not concern subscribers at all. It is the other number just above their names that we require for reference.

General Features of Vol. XVII, 1912, will remain, in the main, the same as in the current year. The best efforts of the Editor will be directed to introducing improvements from time to time. The Editor invites the co-operation of the subscribers in trying to extend the teachings of the Vedanta, in the light shed by Sri Ramakrishna and Swami Vivekananda, by prevailing on their friends to subscribe for the Prabuddha Bharata during the coming year.

Four Prizes. To any one who secures us the largest number of subscribers up to February 15th., no matter what that number may be, we shall make a present of the five volumes of The Complete Works of the Swami Vivekananda, and Vol. XVII of Prabuddha Bharata, all sent post-free. The one who comes up next will receive Swamiji's Lectures from Colombo to Almora, Swami Swarupananda's Bhagavad-Gita, Swami Abhedananda's Lectures and Addresses in India and P. B. for 1912. The 3rd. prize will consist of Swami Abhedananda's Lectures and Addresses in India and P. B. for 1912; and the 4th. prize, of Epistles of Swami Vivekananda, 1st. and 2nd. series, and

P. B. for 1912. In the case of a tie happening, the preference in order will be decided by precedence in the date of the receipt of the letters. The winners' names will be published if they have no objection. Besides these, any number of persons who send 4 subscribers will be made **Free Subscribers for P. B. 1912,** and less than 4, will be given smaller presents as the Manager will think proper.

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Katha Upa. I. iii. 4.

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वराशिवोभत ।

Katha Upa. J. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

FAITH like that of the child is the one thing needful. Such faith leadeth one to God.

THE calculating intellect of the world weigheth things with an eye to worldly loss and gain. Man's limited reasoning seeth not far enough. It hath no right of entry into the land of the Supreme. It is faith—the faith of a child—which leadeth one forth into that land.

THE Ego is like a water-jar, the Absolute is the shoreless Ocean in which the water-jar is merged. Thou mayest reason that the Infinite or the Absolute is both within and without; but thou canst not shake thyself free of the 'water-jar' so long as thou reasonest. The so-called Absolute is something relative to thee so long as thou reasonest. This water-jar that thou canst not shake off is the Self or Ego of Divine Love. So long as there is the 'water-jar' or ego there are both I and Thou. Thus 'Thou art the Lord, I am the servant of the Lord.' Thou mayest carry thy reason-

ing to the highest point but the self or ego still remaineth.

THE Master to Narendra: A young Nepalese lady once came here in company with 'Captain' (Vishvanath). She played nicely on the Eshraj (a kind of violin) and chanted the name of the Lord at the same time. Somebody asking if she was married, she replied with some sharpness, 'I am the hand-maiden of the Lord! He is my Lord and Husband. Him alone do I serve and not any man.'

WHEN Ravana was killed, Lakshmana ran to him and found that there were no bones but had holes in them! Then he said to Rama: "How potent is thy unerring aim! There is not a spot in Ravana's body which has not been penetrated." Then said Rama, "Brother, those cavities have not been caused by arrows; overwhelming grief for the loss of his sons has pierced those bones; those hollows are the marks of that grief,—it has shattered his whole frame."

OCCASIONAL NOTES

IT is the greatest mistake to believe that freedom lies in licence. Freedom is great only when the idea of freedom is great. To be free to become in the highest sense, is the highest conception of freedom. What is free within us? The Divinity which is the Indwelling Reality.

We must become conscious of a higher Self before we can dignify our conception of freedom. Only that which is beyond desire is free. Freedom is a matter of consciousness. It does not exist through any external condition. It is no external thing. Real freedom co-exists with the Divine Reality. In so far as we are able to perceive That are we free.

The freedom to work out our desires is in itself a bondage. Only in the cessation of desire can there be peace. Man wanders everywhere, in every department of life and experience, for freedom—always finding himself cheated. Everywhere he finds himself hampered in expression. But it is not the fault of nature. Eventually man comes to know that That which he really seeks in desire and endeavours to work out in experience, is beyond both desire and expression. And That is his Self.

Freedom lies in the dissolution of that consciousness which is always seeking in the outer for the true life, the true peace. It is not in possession that freedom lies, but in being, and in the possibilities of being. So long as we believe that anything without is greater than the Within-hood that we are, so long must the stupid play of desire continue.

Man seeks everywhere but within himself for truth. He has mastered everything but himself. He has come to know the universe but does not know himself, and yet the greatest study of man is man. When we have explored the inner world of consciousness we shall have made a real discovery and acquired real knowledge.

There is nothing so exalted as knowledge, for it really frees. It is, truly, power, as the proverb says. Our knowledge of the universe has placed vast powers at our disposal. It has created the great field of scientific usefulness. Our knowledge of ourselves would do infinitely greater things and place at our disposal infinite capacities in the way of freedom and power.

The doom to which we have been destined seems to be that our progress must be piecemeal. We must conquer every inch of knowledge only to find that the stretches of the unknown are illimitable. The greatest minds of the world have renounced that form of knowledge and set themselves to the knowledge of the Highest Self and to the conquest of the self that desires. And this is the constituent element in the religious life. Than that there can be nothing higher, for religion opens up the highest possibilities and realisation to which the human soul is liable.

We have been searching for all sorts of freedom, for theological, political, social, moral, and now it is economic and industrial freedom. But every man must sometime know that there is but one knowledge and freedom—and these are the knowledge and the freedom of the Self.

DISCOURSES ON THE VEDANTA

(*Continued from page 205*)

Life in its true and non-superficial sense is deep and serious. For the man of intensity of mind or heart, the ordinary revelations of Life can never explain it nor discover the Infinite Fact by which all other facts are explained, for which he is so desperately longing and which has been the mood and the supreme inspiration for all his achievements in any given direction of human endeavour. Art, science, philosophy, religion, music, emotional activity, moral observance are all modes by which he attempts to relate himself, in a definite, objective and tangible form to the Infinite which presses upon man through the Divine Surge and Impulse. All these modes are as many different faiths, as it were, and all men and women, therein engaged, are verily priests, provided they are actuated by sincerity and depth of intention, and labour for the sake of labour and for the Supreme Realisation to which their respective calling leads. All human activity, whether emotional, intellectual, or otherwise, draws its inspiration from, and has its source in, the Supreme Fact, called under various names according as the religion, philosophy and science of any age has endeavoured to interpret It.

Man is first of all a religious being, if by the term religious we mean something not usually taken into consideration ; if we mean that he is a being relating himself through the Supreme Mode of Life to the Eternally Highest. All his faculties, whether of mind or heart, are thus religious faculties. The whole man is religious, not any severed or separate fraction, but the whole man. All his relations to Life are relations in an effort to explain Life. He may express it poorly, indeed, but nevertheless in so far as he attempts to express it, he is religious. It is all a oneness in kind, but there are naturally

tremendous variations and distinctions. We may often fail in attempting to explain Life completely, but we all have the same Fact in mind. Life is seeking to interpret Life and in this all life is a religious activity. Also a philosophical activity. Life is endeavouring to react upon itself. This is the great science and the greatest activity, the keynote of all others.

This conception, practically related, widens the scope of religious thought and its emotional and intellectual expression and meaning. The true religion must have room for every human activity, however distantly related to the Highest, provided such activity ultimately tends towards the discovery and emphasis of those factors that are constantly spoken of in relation to the Highest which has been personally interpreted as God.

All of us are attempting to describe the Highest. Of this there can be no doubt. All of us are attempting to realise what we believe in heart and consciousness to be the Infinite, the Highest. We may often fail because of the blindness and the myopia of animal instinct, but still we strive and this fact is the surest proof that the Highest, or what man understands to be God, really and actually exists.

Our respective understanding of what the Highest is, may differ by latitudes of thought and longitudes of emotion, but we all agree that the Highest is, and that It is the Culminative Meaning of all relative experience and life, and that It is the Eternal, Untainted, Deathless Subject of the greatest dream man can entertain, however perfect he may become in the future either in knowledge or experience. It is always the most advanced intellectual and emotional outlook upon what we call Life, that we can possess.

(To be continued).

F. J. ALEXANDER.

CONVERSATIONS WITH THE SWAMI VIVEKANANDA—XVI

[*Sri Priya Nath Sinha*]

We evince a lack of restrained manners whenever five or six of us meet together. Everyone wants to talk at the same time, and few have the patience to listen to what another has to say! If one begins to sing all the others join in, without considering whether they know anything of the music or not, paying no heed to the fact that their voices are not in harmony—and we feel no compunction if the music be as disharmonious as the noise produced in a goat-shed on fire!

A friend of Swamiji in a talk with him one day at the Math alluded to this subject. Swamiji remarked,—"You see, we have an old adage—'If your son is not inclined to study, keep him in good company (lit., take him to the assembly, *Sabhd*). The word *Sabhd* here does not mean social meetings, such as take place occasionally at people's houses in connection with special social or religious functions—it means royal Durbar meetings. In the days of the independent kings of Bengal, they used to hold their courts mornings and evenings. There, all the affairs of the State were decided in the morning—and as there were no newspapers at that time, the king used to converse with the leading gentry in the evening, and gather from them all news and information regarding the people and the State. These gentlemen had to attend these Durbar meetings, for, if they did not do so, the king would send for them and demand the reason of their non-attendance. Such Durbars were the centres of civilisation in every country and not merely in ours. In the present day, the Western parts of India, especially Rajputana, are much better off in this respect than Bengal, as something similar to these old Durbars is still observed there.

Q.— Then, Maharaj, have our people lost their good manners because we have no kings of our own?

Swamiji:— This degeneration has its root in selfishness, and comes out in actions. In cases of difficulty, such as boarding a steamer in a rush, one follows the vulgar maxim—'Uncle, save thy own

precious skin,' and even in music and moments of recreation everyone tries to make a display of himself. Only a little training in self-sacrifice would take away this bad habit. It is the fault of the parents, for they do not even teach their children good manners. Self-sacrifice, indeed, is the basis of all higher civilisation.

[Even when Swamiji was very young, and used to talk and sing in the company of his friends, there was never a noise or discordant note among them; there was such a power in his personality, and his good manners and self-control were noticeable in all his movements and actions! Had a point quite foreign to the subject of his conversation been raised by any one, he would first of all satisfy the inquirer with a proper solution of the same and then proceed with the main thread of his subject. When he was singing, if one of his friends sang in perfect harmony with him, well and good, otherwise, he would stop and say, "My dear brother, you fail in harmony. Please hear me first and master the tune before you join me in singing it. And the boy at once understood this.]

Swamiji continued: On the other hand, owing to the undue domination exercised by the parents, our boys do not get free scope for growth. Generally, they are given to understand that it is very improper to sing before their elders! So, when a young man brought up in such a family hears a fine piece of music which charms him, he sets his mind on how to learn it himself, and naturally he must look out for an *Addi*.* Then again, "It is a sin to smoke!"—So what else can a young man do than mix in low company, even with the servants of the household, to indulge in this habit in secret? In everyone there are infinite tendencies, good and bad, which must be given some proper scope for satisfaction. But in our country that is not allowed; and to bring about a different order

* A rendezvous of singers and players, where old and young people congregate to while away their time in idle talk and in singing and playing games.

of things would require a fresh training of the parents. Such is the condition! What a pity! We have not yet developed a high grade of social order and material civilisation, and in spite of this our educated Babus want the British to hand over the helm of the government for them to steer! It makes me laugh and cry as well. Aye, where is that martial spirit that, at the very outset, requires one to know how to serve and obey, and to practise self-reliance! The martial spirit is not self-assertion but self-sacrifice. One must be ready to advance and lay down one's life at the word of command before he can command the hearts and lives of others.

A devotee and biographer of Sri Ramakrishna once passed some severe remarks, in a book written by him, against those who did not believe in Sri Ramakrishna as an Avatara (Incarnation of God). Swamiji was annoyed at this and having summoned the writer to his presence, addressed him thus in a spirited manner:—

What right had you to write like that, abusing others? What matters it if they do not believe in your Lord? Have we created a sect? Are we Ramakrishnaites, so that we should look upon anyone who will not worship him as our enemy? By your bigotry you have only lowered him, and made him small. If your Lord is God Himself, then you ought to know that whoever calls upon Him in whatsoever name, is calling upon Him only,—and who are you to abuse anybody? Do you think they will hear you if you inveigh against them? Foolish man,—you can only win others' hearts when you have given yours to them, otherwise why should they hear you?

Regaining his natural composure after a short while, Swamiji spoke in a deep and sorrowful tone the following words:—

Can anyone, my dear friend, have faith and resignation in the Lord, unless he himself is a hero? Never can hatred and malice vanish from one's heart unless one becomes a hero, and unless one is free from these vices how can one be called truly civilised? Where in this country is that sturdy manliness, that spirit of heroism? Alas, nowhere! Often have I looked for that and I could find it in none except in one and one alone.

Q:— In whom have you found it, Swamiji?

Swamiji:— In G. C.— alone I have seen that true resignation,—that true spirit of a servant of the Lord. And was it not because he was ever ready to sacrifice himself that Sri Ramakrishna took upon himself the charge of protecting and saving him in spite of what he did or might do? What a rare and unique spirit of dependence on the Lord! From him have I learned the lesson of self-surrender.

So saying, Swamiji raised his folded hands to his head out of respect for him.

Swamiji could never bear the sight of one causing pain to another, and because a disciple of Sri Ramakrishna was guilty of such an offence, he rated the writer for it. Swamiji was ill at the time; and the audience thinking that such unlooked-for excitement might make him worse, slipped away from his presence one after another.

"SEEK AND YE SHALL FIND."

By MARIE CORRELL.

I have found Thee, O God!

Not in cold temples built by human hands.
But in broad beneficence of skies,

And in the flowering-time of meadow-lands.

I have heard Thy voice,

Not in the pauses of a priestly prayer,
But in the tender whisperings of the leaves
And in the daily breathings of the air.

I have felt Thy touch,

Not in the rush of world's delight or gain,
But in the stress of agony and tears,
And in the slow pulsations of strong pain.

I have known Thy love,

Not when earth's flattering friends around me
smiled,
But in deep solitude of desolate days,
Then wast Thou very gentle with Thy child.

I have seen Thy face,

Not only in the great Light of the Cross,
But through the darkness of forgotten graves,
And the pale, dawning recompense of loss.

Yea, I have found Thee, God!

Thy breath doth fill me with a strength divine!
And were a thousand worlds like this my foes,
The battle would be brief—the victory mine!

DETACHMENT

WHEN all the wounds caused by many a secret severance are healed and nothing can harm us we have learnt the great lesson, the great miracle of personal DETACHMENT, which on the planes of its human expression seems paradoxical. For it is then and not until then that we can truly, and in a divine sense unknown to the earthly-minded, ATTACH ourselves to Humanity for its good without personal hurt or personal honour. We can, when in such a state of consciousness, pass through pollution unpoluted. We can commune with the utterly "Damned," and have for them a pure affection which will help them without hurting or in any way contaminating us. The fires cannot burn us any more, for they can only burn that which is inflammable. "The prince of this world will come and see nothing in

us"—to attract him.

The destroyers cannot wound our invulnerable love, for our lives will flow in such divine rhythm as a metre to which they have no key. The "sun"—the light of the worldly—shall not light upon us nor any heat of finite friction, for we shall attain the great white LIGHT into which all our coloured Karma merges when we reach that city which is paved with the pearls of an earnest endeavour, and the walls thereof are the walls of a shining transparent life, "And the Lamb is the Light thereof." We shall need no creedal candle or any religious consolation of human manufacture within that jasper sphere. And God Himself shall wipe away all tears from off our eyes, and there shall be no "Night" there.

VERONICA CONSORT.

 THE DESTINY OF LIFE

HOW intricate and recondite is the solution of the above question which is indeed the keynote of our existence and the crown of Nature. The wonderful and mysterious manifestation of all life, human or otherwise, in the universe, presents a puzzle to all minds. Of course there have been and are men, few and far between, who are in a position to understand the hidden truth of life. These we call scientists, philosophers and saints. A group of intellectual and spiritual babies that we are, we fight with one another regarding all matters, worldly and divine, and have to rely on the conclusion of either a scientist, a philosopher or a saint. The scientist represents a man who has, more or less, investigated the laws which govern the objective world. The philosopher is one, who

with a certain amount of introspection into the truth, has convinced himself of the Reality which underlies all phenomenal existence, and is present in the hearts of all beings. The saint is the philosopher who has seen the truth face to face and lives on it. In the scientific world it is only a few among the Western people who keenly and solely devote their minds to searching after something apart from the objective world. The generality of earnest scientific thinkers, who, being always in close touch with material phenomena that lend themselves to their constant observations and experiments, succeed in finding out and utilising finer forces, such as electricity, but, after all, to them the solution of a life's destiny is, and must be, merely a wild-goose-chase, a wanton waste of time and

labour. The highest aim of every scientific enquirer of Truth should be to know the real nature of the world, the existence of something abiding in it, unchangeable in the midst of change, both within himself and outside. What is that Something, is the question. Would It be called soul, or what? These are the questions to which a scientific mind is compelled to respond and, if he be able to offer a correct solution, he is known not only as a scientist but also as a philosopher and sage. The only difference between a true scientist and the latter lies in the fact, that whereas the former arrives at something in the form of a most subtle force whose gross manifestation is what we call matter, to which he does not desire to give the name of spirit or soul, the latter, with whom we are concerned here, believes in the existence of something which permeates all existence and life of the cosmos, both universally and individually, and this he calls God or soul, according as his idea is personal or impersonal. There are not two entities, such as God and soul. There is, as our Scripture says, "only One without a second." The same Entity that manifests itself as the soul of man or of any other being is, in true essence, God. All these individual souls are emanated from Him, who is infinite, indivisible, and unknowable, who pervades the whole universe, and who, as a necessary corollary to this, is also shining in and through all beings as the Soul of their souls. It is only with the culmination of knowledge when we transcend the relativity of existence by means of supersensuous consciousness, that we perceive that the individual soul which witnesses change has its existence in and through the Universal Soul, that that factor in us which is found to be separate and destructible is our body, and that which witnesses the changes is the soul, also that there is no essential distinction between the individual and the Universal Soul, as our Upanishads and other

Scriptures in one voice proclaim.

Every man who seeks to find out the destiny of life, that is, of himself, by proper analysis, discovers that the body is not the self, though without the body life is impossible. The soul has taken on the body as the only possible vehicle by which it can manifest itself and attain, by gradual evolution, to its innate perfection. As long as that Goal is not reached he must have to take up body after body and strive to realise the truth which will make him free and one with the Universal and ultimate Reality, called the Soul.

Now the question arises,—How to intensify this gradual evolution so as to get rid of the necessity of constant rebirth and its train of misery and delusion, born of ignorance? According to different temperaments two main paths are laid down by our perfected sages, the one of Jnana Yoga or Advaita, and the other of Bhakti Yoga or Dvaita. The former being based on most profound philosophical principles, is suited for a higher type of humanity and consequently followed by a minority. But the majority must find satisfaction in Dvaita, which solves the problem of the destiny of life by believing in an all-wise and all-kind Providence who not only moulds our destinies according to the Universal Law but forgives and overlooks our faults, saves us by His infinite mercy, loves us as His children, and protects us from evil, if we pray to Him and worship Him with a sincere and yearning heart. Where the Jnani sees the same Universal Self present in all beings and all beings one with That, the Bhakta sees all beings as coming out from and belonging to one God who is not only the creator, preserver and destroyer of the universe but a loving father or mother. Life is no more now a riddle but an open page to the seeker after Truth.

K. S. Doraiswamy Aiyengar,

TRIUMPH OF FRATERNITY

'Tis coming up the steep of time,
 And this old world is growing brighter;
 We may not see its dawn sublime,
 Yet high hopes make the heart throb lighter.
 We may be sleeping in the ground
 When it awakes the world in wonder;
 But we have felt it gathering round,
 And heard its voice in living thunder --
 'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
 Foretold by seers and sung in story:
 For which, when thinking was a crime,
 Souls leapt to heaven from scaffolds gory!
 They pass'd, nor saw the work they wrought;
 Now the crown'd hopes of centuries blossom!
 But the live lightning of their thought
 And daring deeds doth pulse earth's bosom--
 'Tis coming! yes, 'tis coming!

C'reeds, empires, systems rot with age,
 But the great people's ever youthful!
 And it shall write the future's page
 To our humanity more truthful!

The gnarliest heart hath tender chords,
 To waken at the name of "brother";
 And time comes when brain-scorpion word
 We shall not speak to sting each other--
 'Tis coming! yes, 'tis coming!

Fraternity! Love's other name!
 Dear, heaven-connecting link of being!
 Then shall we grasp thy golden dream,
 As souls, full-statured, grow far-seeing;
 Then shall unfold our better part,
 And in our life-cup yield more honey;
 Light up with joy the poor man's heart
 And Love's own world with smiles more sunny--
 'Tis coming! yes, 'tis coming!

Ay, it must come!.....

Room! for the men of mind make way!

* * * * *
 The world rolls on, the light grows stronger--
 Ye cannot stay the opening day!
 The people's advent's coming!

—Gerald Massey.


 CONCERNING VANITY

Vanity is of three sorts.

There is physical vanity, which is pride of personal appearance. Then there is mental vanity, which is a desire to appear to be learned or literary. Lastly, there is theological vanity, which is ordinarily called piety.

Thus we have three species of vanity; the vanity promulgated by fashion books, the vanity promulgated by literary colleges, and the vanity promulgated by evangelical zeal.

Of all the sickening people in the world, the worst is the one who makes his piety prominent; who is always holding up by conversation or conduct the fact that he is pious. And yet, he cannot make himself a greater nuisance than that other fellow who never loses an opportunity to show his familiarity with classical lore and historical books

whenever he has anything to say or write.

Physical vanity makes a man a conceited dude. Mental vanity makes a man a pedantic prig. Theological vanity makes a man a pharisaical prude. If a man has no physical attributes to be vain of, he is quite apt to make the attempt to be vain of his learning. If he fails to have either a body or a brain to excite his vanity, his last hope is piety. At least he can be pious, even though he be flat-chested and empty-headed.

Once get vanity of some sort into a man's head and there is no room for anything else. Whenever a man begins to show off, his learning leaves him if he has had any. Whenever a man begins to get proud of his religious attainments, his religion leaves him and he degenerates into a pious prattler.

—Columbus Medical Journal.

SARVOPANISHAT

The Sarvopanishad is appropriately spoken of as the quintessence of the Upanishads, being a concise and at the same time highly eloquent presentation of the concentrated wisdom, bearing on the main points at issue, of the Vedānta philosophy. The Upanishad opens with questions as to the nature of the twenty-three fundamental topics, and furnishes the answers to them, in a consecutive order, to the end. Starting with bondage and Moksha and their causes, the seeker after truth is treated to a fine and delicate discrimination of the various gross and subtle states, in and through which the soul seems to appear within us, because of its *upādhis*. Indicating the real nature of the soul and dealing with the niceties of the ideas conveyed by each of the words of the *Mahāvākya*, 'Tat-Tvam-Asi' (That thou art), the Upanishad seeks to point out the identity of the Jivatman with the Paramatman or Supreme Brahman which is spoken of as the Essence of Truth, Knowledge, Infinitude and Bliss, and concludes by an attempt at defining Maya, thus completing as it were the circle in order to show what causes the bondage and how it can be broken once for all. From the point of happy definitions of the most difficult and important terms in the phraseology of Vedānta philosophy within the smallest compass, this Upanishad holds a distinct position of its own, and is worthy of our best attention.

ॐ कथं बन्धः कथं मोक्षः काश्चिद्या का विद्येति जाग्रत्स्वप्नं सुषुप्तं तुरीयं च कथ-
मन्नमयः प्राणमयो मनोमयो विज्ञानमय आनन्दमयः कथं कर्ता जीवः क्षेत्रज्ञः साक्षी
कूटस्थोऽन्तर्यामी कथं प्रत्यगात्मा परमात्माऽऽत्मा माया चेति कथमात्मेश्वरोऽनात्मनो
देहादीनामस्त्वेनाभिमान्यते सोऽभिमान आत्मनो बन्धस्तत्त्ववृत्तिर्मोक्षस्तदभिमानं कार-
यति या साश्चिद्या सोऽभिमानो यथाऽभिनिवर्तते सा विद्या । मनआदिचतुर्दशकरणैः
पुरुषलेखादियाद्यनुवृत्तैः शब्दादीन्विषयान्स्थूलान्यदोषलभते तदाऽऽत्मनो जागरणं

1. Qm. What is *Bandha* (Bondage of the Soul)? What is *Moksha* (Liberation)? What is *Avidyā* (Nescience)? What is *Vidyā* (Knowledge)? What are the states of *Jāgrat* (waking), *Svapnā* (dreaming), *Sushupī* (dreamless sleep), and the fourth, *Turiya* (Absolute)? What are the *Ānānamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Anandamaya Kosha*, vestures or sheaths of the soul)? What is the *Kartā* (agent), what the *Jīva* (individual self), the *Kāśhetraja* (Knower of the body), the *Sākshi* (Witness), the *Kutastha*, the *Antaryāmin* (Internal Ruler)? What is the *Pratyagātman* (Inner Self), what the *Paramātman*, (Supreme Self), the Atman, and also Maya?—The master of self (*a*) looks upon the body and such like things other than the self as itself: this egoism (*b*) is the Bondage of the soul. The cessation of that (egoism) is *Moksha*, Liberation. That which causes that egoism is *Avidyā*, Nescience. That by which this egoism is completely turned back (*c*) is *Vidyā*, Knowledge (*d*). When the self, by means of its four and ten organs of sense beginning with the mind (*e*), and benignly influenced (*f*) by the sun and the rest (*g*) which appear outside, perceives gross objects such as sound etc. (*h*), then it is the Atman's *Jāgrat*

1. (*a*) *The master of self*: The Paramatman dwelling in the body, as its lord or controller.

(*b*) *This egoism*—This misconception which makes one think, "I am a Brāhmana," "I am beautiful in appearance," "I am the doer of actions," and so on.

(*c*) *Turned back*—towards the Self as the real Ego.

(*d*) *Knowledge*: Spiritual illumination.

(*e*) *Four and ten organs.....mind*—the four "inner" organs, viz., mind (Manas), intellect (Buddhi), memory (Chitta) and egoism (Ahamkāra); the five organs of perception, viz., hearing,

touch, sight, taste and smell; and the five organs of action, such as the tongue, the hand, the leg etc.

(*f*) *Benignly influenced*—in the matter of resolve, perseverance, perception and egoism.

(*g*) *The sun and the rest*—viz., the Moon, Vishnu, Shiva, the Creator, the Quarters, Air, the Sun, Varuna, the Asvins, Fire, Indra, Upendra, Mitra and Brahmā, who are held to be, respectively, the *adhidevas*, or presiding deities, of the fourteen organs of sense enumerated above.

(*h*) *Sound etc.*—i. e., objects that can be heard,

तद्वासनारहितश्चतुर्भिः करणैः शब्दाद्यभावेऽपि वासनामयाऽशब्दादीन्यदोषलभते तदा-
ऽऽत्मनः स्वप्नम् । चतुर्दशकरणोपरमाद्विशेषविज्ञानाभावाद्यदा तदाऽऽत्मनः सुषुप्तम् ॥१॥

अवस्थात्रयभावान्भावसाक्षि स्वयं भावाभावरहितं नैरन्तर्यं चैक्यं यदा तदा
तत्तुरीयं चैतन्यमित्युच्यतेऽन्नकार्याणां षण्णां कोशानां समूहोऽन्नमयः कोश इत्युच्यते ।
प्राणादिचतुर्दशवायुमेवा अन्नमये कोशे यदा वर्तन्ते तदा प्राणमयः कोश इत्युच्यते
एतत्कोशद्वयसंयुक्तो मनमादिचतुर्भिः करणैरात्मा शब्दादिविषयान्संकल्पादिधर्मान्यदा
करोति तदा मनोमयः कोश इत्युच्यते । एतत्कोशत्रयसंयुक्तस्तद्गतविशेषाविशेषज्ञो
यदाऽवभासते तदा विज्ञानमयः कोश इत्युच्यते ।—

(wakeful) state. When, even in the absence of sound etc. (i), (the self) not divested of desire in them (j), experiences, by means of the four organs (k), sound and the rest in the form of desires,—then it is the Atman's state of *Svapnam* (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge (l), then is the Atman's state of *Sushupti* (dreamless sleep).

2. When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness,—then it is spoken of as the *Turiyam*, the fourth (a). The aggregate of the six sheaths (b), which are the products of food, is called the *Annamaya-kosha* (c), alimentary sheath. When the fourteen kinds of Vayus beginning with the *Prāna* (d), are in the alimentary sheath, then it is spoken of as the *Prānamaya-kosha*, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire etc., which have for their objects sound and the rest, then it (this state) is called the *Manomaya-kosha*, mental sheath. When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof (e), then it is called the *Vijnanamaya-kosha*, sheath of intelligence.

touched, seen, tasted, smelt, accepted, rejected, and enjoyed.

(i) *Even...sound etc.*—Though the other organs of sense are inactive.

(j) *Not divested.....in them*—*Tadvdsand-rahita*—for, the thinking in dream comes from desire or attachment to sense-objects, caused by impressions unconsciously left on the mind by the accumulated Karma, good or bad, in past lives, or from current experiences of the waking state. There is said to be another class of dreams which are caused by the instrumentality of the Devas.

(k) *The four organs*—the four “inner” organs, viz., mind &c.

(l) *There is.....knowledge*—That is to say, when even the mind and the other inner organs do not function, consciousness by itself alone remains without any object for support.

a. (a) *Turiyam, the fourth*—which is the

Absolute, devoid of duality.

(b) *The six sheaths*—viz., those pertaining to the nerves, bones, marrow, skin, flesh and blood, which compose all living bodies.

(c) *Annamaya-kosha*: The Koshas beginning with the *Annamaya*, the grossest of the series, are the vestures (sheaths or cases,) which make the body enshrining the soul, and as such, are the different states or forms in which the soul resides.

(d) *The fourteen.....Prāna*: called, *Prāna*, *Apāna*, *Vyāna*, *Udana*, and *Samāna*; *Nāga*, *Kurma*, *Krikara*, *Devadatta*, and *Dhimanjaya*; and *Vairambhana*, *Sihānamukhya*, *Pradyota*, and *Prakrita*. These different *Vayus* or vital airs, are the forces that carry on the different functions of the body, by directing the various motions within it, and are variations of the *Prāna*. *Prana* is not the breath, but that subtle force or life-principle which causes the motion of the breath.

(To be continued)

THE FAITH UNTO SALVATION

(A Story)

"What though ye chant the Vedas four?

What though ye learn the scriptures all?

What though ye daily teach Ethics?

What though ye know the sciences six?

Avails it nought to all but those

That think of Him, Our Lord that is."

IN Southern India, years ago, there lived a king, Mai Porul Nayanar by name, who was very simple, kind and righteous, and a man of pious devotion. He used to rule his country with the greatest care and love, agreeably to the rules laid down in the Code of Mann. He was never showy; all that he desired for himself was a strict conformity to the principles of the Saivite faith. He would give a cordial welcome to all Siva Bhaktas (true lovers of Siva) in his palace, and minister to their wants unasked. Thus he remained the beloved king of his subjects and a devoted lover of the Lord Siva.

Smitten with deep jealousy at the affluence of this king, a neighbouring chief invaded his country several times, but in vain. Finding all his repeated attempts baffled, the invader became careworn and perplexed as to how he could best attain his object. But on coming to know that his adversary was a pious king, he at last hit upon a plan of overthrowing him by treachery. One day the ruffian disguised himself as a Siva Bhakta and entered the palace of the king, with a book in hand, within the leaves of which he had deftly hid a rapier. It was then the dead of night, but he found an easy entrance, for the royal mandate was that no Siva Bhakta should be denied admission into his presence, whatever the hour it might be sought. The first sentinel taking the miscreant for a true sage let him in. So did all the guards on duty till he approached the threshold of the bed-chamber, when he was asked to stand back by the chief sentinel, as the king and the queen were sleeping within. He did not heed the words of the sentinel, but rushed into the room saying, that he was sure to be welcomed as he had a unique and urgent religious engagement with the king at that hour, and that the king would by no means resent his action. The queen who was disturbed by this squabble woke up, and

roused the king. He was not upset in the slightest degree by this untimely intrusion. Seeing that a sage had come, he stood up and received him with all courtesy and reverence. On the representation that the visitant was a man of realisation, and that the book in his hand treated of God and His Wisdom, the king wished to be initiated by him into the verities of religion. The man only condescended to do so if himself and the king should be left alone. Accordingly the king asked his wife to leave him and submitted himself to the villain. Alas! the knave covered himself up with a piece of cloth as if that were a necessary part of initiating the king *sub rosa*, and slowly taking the rapier out of his book, plunged it into the king's heart. The chamberlain who anxiously stood all the while in the doorway, uncertain as to the developments, rushed in, the moment he perceived this dastardly act, and was about to throttle the assassin, when the king, though in mortal agony on account of the stabbing, interfered and enjoined him to conduct the assassin unhurt to his own country. By this time the queen and the courtiers crowded round the royal sage, weeping, and begged him to get rid of the foe by killing him on the spot. But the king protested saying, that as the man came in the semblance of a sage he should be paid the same respects as a sage, for the *Bhaka* or religious garb must be honoured by all means. Shortly after the king was informed by his chamberlain that the miscreant had reached his country safely. And only then could the good-natured king have peace of mind, and resigned himself calmly to death. But the Lord is all-merciful and with Him alone rests the final issue! Loving, compassionate and equal-minded is He! "Be strong in the Lord and cast thy burden upon Him," runs the sacred song.

In recognition of the overflowing love of the king to an erring child of His, the Lord surely blessed him with the 'vision beatific,' in His form of *Uma Maheswara*, and took him unto "His eternal fellowship," Mukti, the peace and joy of which know no bounds. Says Saint Appar:—

As fire in wood, as ghee in milk,
The Luminous One lies hid within.
First fix the churning-stick of Love,
Pass round the cord, Intelligence,
Then twirl,—and God will bless thy sight.

V. S. Arumuga Mudaliar.

FROM EAST TO WEST

AN INDIAN MESSAGE

IN a previous article the general principles of Raja Yoga ideas were set down. They were concerned first with physical exercise, with mental growth, and with spiritual understanding. But where the Yogis differ from our Western philosophers is in their belief that power comes through subjection and renunciation rather than from assertion and dominance. Subdue the body, they say, and it will give no trouble. And their idea of renunciation is not at all that of the dervish who lacerates himself, but rather reminds one of one who trims a lamp, with a desire for a clear flame.

PRACTICAL PHILOSOPHY

The first principle of the Yogi is to obtain mastery of nerves and muscles by a system of breathing exercises. Having in time done this, subdue the mind by equally systematic thought training, as set down in the books of a celebrated Swami, whose books are published by Messrs. Longmans. The practical value of all this came to me through hearing the Swami Paramananda, who is on a visit to this country. The Swami is a young man whose quiet, meditative manner and whose physical grace reveal harmony of life. He had, indeed, that reserve which marks the older races, and which we, as Aryans, inherit, though modern life makes us hectic. As he spoke one seemed to be drawn closer to that spirit of the East, which is so much more native to us than the hot-headed philosophies of the West. "The Truth is One, called by different names." Religion and philosophy are not alien to each other. The "idolator" and the "scientist" each strive to approach Truth. Where they fail is in narrowness. As the Swami said, it is recorded of a man that he saw a ghost and was afraid. Looking more closely it appeared to be a dog, and he felt friendly towards it. Whereupon he saw that it was a man. And looking more closely knew it to be his brother.

THE CHAMELEON

Professor Max Muller regarded the Upanishads as among the divine revelations of the human spirit. So did Schopenhauer, and even Huxley regretted that age prevented his assimilation of the Lotus Wisdom of the East that flowers in every prepared

heart. And one of the principles of that wisdom lies in this story. Several men looked upon a chameleon, and each beheld it as a different colour. So to discover the truth the gardener was called. "You are all right," he said, for Truth is seen in a different aspect by all men. And only when Love and sympathy bid them compare can they share the great unity which rejoices in its myriad manifestations. And it was thus with the three blind men who, by the limited sense of touch, sought to comprehend the form of an elephant. One said that it was shaped like a pillar, for he had compassed one of its legs. Another regarded it as a winnowing fan, from the shape of its ear. The third knew it as a club-shaped beast, for he had held its trunk in his hands. Thus each of us knows at least a part of that strange Eastern beast, which is Truth.

SIN AND SOCIAL SERVICE

The Yogi dwells little upon sin. Rather he prefers to eliminate it in thought or action. For sin is the load of religion, and the contemplation of it a dark thing. Rather does a Yogi think how he can relieve suffering and want, not, indeed, as a charity to the sick man or the beggar, but as part of his own evolution. For evolution has ceased to mean the "struggle for existence" or "the survival of the strongest." It is the continual rehearsal of life's music, the growth of harmony, the resolution of discord. And in practical life it is being found that the struggle for mastery affords less satisfaction than the simplification of life; that inward peace and quiet work are better than triumphs of a trumpery kind. And concerning the religious sects, the Swami said that nowhere were there so many as in England. In India there are many, but all of them acknowledge the one Source of Life, and work without antagonism. Nor is there any gulf fixed between social life and religion; the latter being, indeed, the accepted code of the common aims of men.

OUR INDIAN FRIENDS

The real Indian question lies in the understanding of that inner life. For side by side with the Wisdom-religion goes much that the casual Westerner would deem superstitious. And the Indian, who was a civilised man while our ancestors, woad-painted, danced rude measures in the forest, has an

aristocrat's feeling of aloofness when a missionary approaches him as an unenlightened "native." But when in the spirit of Love his tribes try to show the doctrines of Christ, without contempt for the ways of those by whom the Lord Krishna is worshipped, that race spirit, unbroken by the centuries, binds East and West with its golden chain about the throne of the sun. And the future will be fraught with danger if the spirit of unrest spreads from West to East, when so easily, as naturally as the Sun's course, the East may call to us, showing us how to plant in our gardens the Lotus Flower, whose petals are wisdom grown upon the stem of Truth. Before we went away the Swami blessed us in the name of those several Spirits whom the human family regard as divine.—*T. P.'s Weekly*.

ELLA WHEELER WILCOX ON THE VEDANTA PHILOSOPHY

The following lines by Ella Wheeler Wilcox will be interesting :—

It was my privilege to be a pupil of Swami Vivekananda during his tour in New York.

This I regard as the greatest intellectual and spiritual opportunity of my life. Neither in the lectures of Vivekananda, his books or the Vedanta philosophy, are to be found any of "weird", "uncanny" or unwholesome teachings. The breathing exercises, inhaling, retention of the breath and exhaling, using a word which means God, are a part of Vedanta teaching.

The very first physical act of a new-born child is to breathe a long breath. After a few years children, especially in our Western world, cease to breathe deep breaths because they wear restricting garments, and live indoors, and sit and stand with indrawn chest. In the Orient the morning devotions are begun with breathing exercises. Therefore, tuberculosis and catarrhal troubles are the least prevalent of all maladies in India. Vivekananda repeatedly warned his pupils against excesses in these exercises. Properly practised, they produce physical, mental and spiritual strength. Overdone they produce disaster. Precisely as the right use of the X and violet rays cures disease, and the wrong use kills, or as a tonic may stimulate

digestion, and too much tonic may induce indigestion.

In all religions, sciences, arts and professions there are too many teachers ill prepared for their work.

Vivekananda was a master. He urged the most careful preparation and years of study and self-development before his pupils attempted to be teachers. Despite his warnings many of them rushed into the field to impart information which they had not yet received.

The Vedanta philosophy teaches the full development of body, mind and soul, and methods of concentration, and the realisation that "all life is one." Christ studied this philosophy in the Orient, and it was a part of "Vedanta" when He said, "I and my Father are one."

There are many foolish women who study Vedanta and think they must cease to be human—who strive to be disembodied spirits—while still in the earth form.

But properly understood, this religion teaches each human being to make the "best of life" in the position to which he or she is called. The best wife, husband, parent, friend and citizen are to perform every duty cheerfully and perfectly, and to be happy in this life while conscious that it is only one plane of many—one room in the Father's mansion.

For that (Vedanta) teaches, above all things, that each soul makes its own destiny, and contains all divine powers within itself, and that through realisation of the "one life" we may all become like Christ, the "One with Father."

Absolute fearlessness, absolute unselfishness, absolute kindness to all living things must result from a proper understanding of the real Vedanta philosophy. It is profound as the ocean depths; all other religions, all other philosophies, all the sciences, are contained in it; and, while it has its codes and rules for those who wish to become adepts and masters, it has also its simple, wholesome and helpful line of training for the man and woman who want to make happy homes and successful toilers. It teaches self-reliance, self-conquest and self-development and these must be the "foundation" of immortality.

THE TRUE WORKER

FROM an instructive lecture delivered by Mr. E. K. Sivasubrahmanya Iyer B. A., at the Vivekananda Hall, Manipay, on "The True Worker," we make the following excerpts:—

To that Darling Child of India whose portrait is hanging in this Hall, and after Whom your society is named, to that orator by Right Divine Who was Saint, Sage, Philosopher, Poet, and Patriot, all of the highest order, all rolled into one, to the Blessed Swami Vivekananda of green and glorious memory, Who was Kashi Vishweshwara born in mortal flesh, Whose incarnation at a critical juncture has infused extraordinary life, hope, and enthusiasm into the drooping hearts of a desponding nation and turned the current of its thoughts Godward, Whose brief career of matchless brilliance has produced in the world of men in general, and among his co-religionists in India and Ceylon in particular, a spiritual upheaval unprecedented both in extent and intensity since the time of Sri Sankaracharya, Who, indeed, was Sankara Himself born again, not for India alone, but for the whole world, to that glorious Narendra, Prince among Men, and Highest among gods, may my salutations go forth in humble reverence and sincere devotion.

* * * *

In one of the temples there was a silent Yogi. He had a fixed seat from which he never stirred, and he never spoke to any one. He had a daily fixed allowance of meals from the temple. Things went on thus for a long time when a new manager was appointed. This gentleman, a University graduate, was burning with zeal to reform everything and everybody. When he entered the temple for the first time he saw the Sage quietly eating the temple meals. "Who is he?" he demanded of the temple servants. "He is a *Mauni*" they replied. "What work does he do for the temple?" was the next question. "He does nothing but sit there without speaking" was the answer. "Then why do you supply an idle vagabond with temple meals?" asked the manager, with a frown. "Because, Sir," said they, "under the orders of your predecessors we have been doing it for a long time." "Nonsense!" said the manager, "stop his allowance in future" and, with this peremptory

order he walked away with the air of a man who had effected a great "Reform." Three days passed and the sage had no meals. On the morning of the fourth, the manager came again, but what was his surprise to see the Mauni Swami in the same place, and to hear that he had not taken meals for three days, and had not stirred from where he sat! But the greater surprise to the crowd—which, by this time, had collected in large numbers—was that the silent Sage opened his lips for the first time and requested the manager to come near and sit there without moving as long as he could without speaking. Though surprised at the strange request, the manager, nevertheless, chose to comply with it, but, at the expiration of five minutes, began to show signs of restlessness. Ten minutes more passed and his impatience to get up was patent to all; and—ten more minutes—he could bear it no longer. Saying "I can't do it" he rose up forthwith. Now the sage said, "You cannot do for half an hour what I have been doing for years and years; you are deluding yourself into the belief that you are a great worker, but the real fact is you are the slave of your Rajoguna, it is driving you on like a machine whether you will or not. You are not working, you are being worked upon by a force beyond your control. But Work consists in enslaving Nature, and *not* in being enslaved by it. Can you remain without meals for three days together?" "Oh dear no!" said the manager, "I will make a hell of my house if the three daily meals are not served at the proper time." "Thus, you see" said the sage, "you are a slave, but I am a free man. In what respect, then, are you superior to me?" The manager saw that the Sage was too much for him, and from that day forth, he not only gave up his conceited notions of his own superiority, but also became the Sage's devoted disciple thenceforth.

* * * *

A number of women once went to a temple. Standing before the image, each of them alleged that *she* was the most miserable of women, and that the granting of her prayer would make her the happiest. While all of them were rending the air with their grievances, the Lord appeared in their midst. "What do you want?" He asked one. "I am very poor, my Lord, with plenty of children; and I want plenty of money to keep us all in com-

fort." "What do you want?" He asked the next. "I have plenty of money, my Lord, but no children. I want plenty of children." "What is the use of all these?" said a sickly woman, "without long life and plenty of health and strength to enjoy them?" The next wanted "jewels" and the next "personal charms" and so on till the Lord came to the last. She said, "Lord, please release me from the bondage of desires. Place me in that position where I may not desire for anything."

Not long ago in Madras a Naidu gentleman in Government service was possessed with madness after spiritual knowledge. He went to a Muni three or four miles away from the town. The Muni did not take the least notice of him. But the Naidu was not abashed at this repulse. He used to rise up early every morning, walk the whole distance to the Muni, remain there standing for two or three hours together with folded arms and then return home. This he did for three weary months, and at the end of that time, the Sage one day simply told him, "Sit down" and was as silent as before. But still the Naidu went to him and, instead of standing as before, used to sit at the sage's feet for two or three hours daily. This he did for three more months. When six months had thus passed, the Sage took a small book which he had and gave it to the Naidu to read. The Naidu read the first stanza, and the Sage explained it to him. That was all the *Upadesa* the Naidu had. In a short time the Naidu developed into one of the greatest Yogis. He gave up his service under Government. Now, the head of the Department, a European, was grieved at this, and offered him promotion. The Naidu Sage replied, "I thank you, Sir, from the bottom of my heart. The salary which I am just now in receipt of is so great that, in comparison with it, the sovereignty of the whole Universe is *nothing*." The Naidu was, in his turn, the Guru of the late B. R. Rajam Iyer, Editor of "Awakened India."

CHRISTMAS GREETING

Out of black clouds that hover
O'er-shadowing the earth;
Snow-flakes, falling, cover
The dullness and the dearth.

Out of our winter wailing,
Out of the soul of the storm;
Comes Christmas peace prevailing,
Its one goodwill availing
Through graces multiform.

—Eric Hammond.

THE EIGHTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY

Another year of usefulness has passed with the Mayavati Charitable Dispensary conducted by the Advaita Ashrama Brotherhood, and it completed the eighth year of its existence in October last. Through the continued help and co-operation of the kind-hearted public, to whom we offer our best thanks, we have been able to accomplish the difficult task of alleviating in our humble way much pain and suffering of the needy sick who come to us from distant places for relief. It is gratifying to note that modest as the means at our disposal were, we succeeded in strengthening the faith of the people of Kali-Kumaon in the efficacy of our treatment of difficult cases, as will be seen from the increase in the number of patients during the year—it being 512, against 467 of the year before,—as also from the golden opinions circulated in the District by those who were benefited. Thus, it is our pleasant duty to offer our congratulations to Swami Purnananda, who has been diligently conducting the Dispensary work for the last two years with remarkable success and efficiency.

Less as was the amount of subscriptions and donations for the Dispensary work than the expenses during the year, we are sorry to state that our proposal of constructing a building consisting of (1) a dispensary room, (2) an examining room, and (3) a room for indoor patients, all properly furnished, has not caught the attention of our generous readers to the extent that might be expected from them. For instance, our appeal for the comparatively moderate sum of Rs. 2000 which is urgently required to fulfil the above long-felt wants, realised up to November the sum of Rs. 646-8 as. only, and that too, as the reader might have noticed in the acknowledgment columns of the Building Fund, has in the main been the response of a few large-hearted sympathetic souls who each contributed a hundred rupees or more. While acknowledging the special usefulness of such handsome donations and our hearty gratefulness for them, we beg leave to emphasise the fact to our numerous readers of average means that it is on their conjoined, though modest assistance, that the success

of such a scheme mostly depends. Owing to the sad want of suitable accommodation we were unable to house more than 17 patients as indoor cases, all of whom, we are glad to say, were discharged, perfectly cured of their various complaints, and this was not a little due to the proper diet and careful nursing received at the Ashrama.

We earnestly appeal once more to all our numerous friends and readers to help us in this humanitarian work, and we are confident that the cries of distress wrung from the hearts of their penniless brothers and sisters at the time of illness will not fail to move all hearts to compassion and that we shall in the New Year see contributions pouring in from all those who are assured of the thorough utility of our charitable work, so as to enable us to begin and finish the proposed construction of the Dispensary Building, for which only about Rs. 1400 more is wanted. Contributions, however small, towards the *General Dispensary Fund*, or the *Building Fund*, will be thankfully acknowledged by the Editor, Prabuddha Bharata. In sending a donation please mention for which of the above Funds it is meant.

Below, we subjoin statements of (a) Diseases treated, (b) the religion and sex of the patients, (c) Indoor and outdoor patients, (d) Receipts and (e) Disbursements during the year, (f) the total number of persons the Dispensary has helped since its beginning, and (g) the total receipts and disbursements during the last eight years—a glance at which will convince our readers of the great need of such a work in these Himalayan forest regions, where improved means of medical aid are unknown.

(a) Statement of Diseases treated :—

Fever, Remittent, Malarious, &c. ...	48	Veneral Diseases ...	67
Rheumatism ...	55	Leucoderma ...	1
Dysentery ...	45	Worms ...	19
Diarrhoea ...	39	Eczema ...	23
Prolapsus Ani ...	8	Stomatitis ...	5
Piles ...	5	Gonorrhoea ...	50
Indigestion ...	7	Cold and Cough ...	11
Bronchitis ...	13	Toothache ...	15
Asthma ...	3	Puerperal ...	8
Diseases of the Eye ...	27	Debility & Anæmia ...	19
" " the Nose ...	2	Minor complaints ...	35
" " " Ear ...	17		
		Total	512

(b) Statement of the religion and sex of persons treated :—

	Men	223	Women	127	Children	87	Total
Hindus:	33		23				437
Mahomedans:	"	2	"	4	"	7	69
Europeans	"		"		"	0	6
Total.	"	164	"	151	"	94	512

(c) Statement of Indoor and Outdoor patients treated :—

Indoor patients :—17, all cured. Outdoor patients :—495.

	Rs.	As.	P.
(d) Receipts during the year			
Last year's balance ...	117	5	0
Amount of Subscriptions received, as acknowledged in this paper, from January to October 1911 ...	149	2	0
Received from Messrs. B. K. Paul & Co., Allopathic Medicines worth	15	0	0
Total Receipts, Rs.	281	7	0
Total Disbursements, "	181	0	3

Balance in hand, Rs. ... 100 6 9

	Rs.	As.	P.
(e) Disbursements during the year			
Allopathic medicines bought ...	88	7	6
As charity from Messrs. B. K. Paul & Co., Calcutta, medicines worth ...	15	0	0
Surgical outfit ...	5	9	3
Food for Invalids ...	3	8	0
Railway freight and coolie hire for bringing up the things from Calcutta ...	11	15	0
Furniture ...	2	0	0
Medical books ...	10	0	0
Personal expenses of the Doctor in charge ...	42	0	0
Sundries ...	2	8	6

Total Disbursements Rs. 181

(f) Statement of the total number of persons treated during the last eight years :—

	From Nov '03 to Oct. '10 (vide P. B. Dec. '10)	Europeans	Mahomedans	Hindus	Total
	58	280	481		
" " '10 " '11	6	69	437		
Total—Nov. '03 to Oct. '11, 64	319	521	5661		

The average no. of persons treated annually :—708.

(g) Statement of total Receipts and Disbursements during the last eight years :—

	Public donations and subscriptions			Advaita Ashram & P. B. Office, Mayavati			Total Receipts			Total Disbursements		
From Nov. '03 to Oct. '10 (vide P. B. Dec. '10)	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
	971	9	3	1030	11	9	2002	5	0	1885	0	0
" Nov. '10 to Oct. '11	164	2	0	0			164	2	0	181	0	3

From Nov. '03 to Oct. '11 Rs. 1135 11 3 Rs. 1030 11 9 Rs. 2165 7 0 Rs. 2066 0 3

Balance left Rs. 100-6-9.

Swami Virajananda, President, Advaita Ashrama, Mayavati.

THE COMING SEMICENTENNIAL OF SWAMI VIVEKANANDA'S BIRTHDAY

THE wheel of time will have rolled on full fifty-years into eternity, on the 11th. of January 1912, since it ushered into mortal life the soul of the great teacher of humanity of the modern era, known to the world as the Swami Vivekananda. Meteoric though his splendid achievements were—for the Swami gave up his body in Samadhi when only 39 years old—he has left an undying name in the annals of our religion. Before our eyes, he stood as the Prophet of Modern India and the India that is to be—not of the India strutting about in the finery of the alien, ephemeral, materialistic ideals and civilisation, but of the very soul of her who stands in her glory as the Mother of religion, “the old Mother of all that is noble, or moral, or spiritual.” It is a happy sign of the times that the message of India he bore to her children and to the West is gaining ground every day, as it has awakened the national religious consciousness at home, and moulded the thought currents of the West into new channels. Every Indian is proud of him for his raising the Motherland in the estimation of the Western world, and every Westerner who came in contact with his blessed personality or with his teachings of our sublime philosophy through his published works, owes a debt of gratitude to him which nothing can repay.

It is now ten years since Swamiji left the world, as suddenly and unexpectedly as he had appeared ten years previously before its dazzled gaze, at the great assembly of the Parliament of Religions. India felt the loss of her glorious son as a national calamity, and gave vent to her mourning with unparalleled outbursts of grief and devotion. But what have we done to perpetuate the name of “The Patriot-Saint of modern India” in a fitting memorial? The Ramakrishna Mission sought to do this on the banks of the Ganges, in the grounds of its Headquarters at the Belur Math in Howrah district, by raising a Temple which would hold under its roof, besides the mortal remains of the Master, a Vedic school, a library of philosophical and religious literature of the East and the West, and a hall of assembly for discussions of such subjects. In response to the informal letters issued to Indian friends and admirers and to the

Vedanta Societies of the West, a sum was collected which was hardly sufficient even for constructing the embankment and the plinth of the main building to their finish, and only a bare low-roofed room stands as a covering to the altar which marks the place of cremation, his remains being temporarily placed in the chapel of the Math. Thus this unfinished structure, instead of being what it was intended for, stands as a memorial of the shame and impotence of India's sons! Does it not behoove us to bestir ourselves at once to wipe out this mark of disgrace from our forehead and to show that India, even in the present day, *can* honour its departed prophets?

We lay before our readers for their approval the most practical suggestion that presents itself to us for the accomplishment of this object, which, according to the present estimate, would further cost about 30,000 Rupees. Let every individual who feels himself indebted in any way, whether directly or indirectly, to Swamiji and his cause, take a religious vow that he will set apart on the 50th year of Swamiji's birth, one-fiftieth of his sole earnings every month and send it as a *Guru-Dakshinā* (offering to the Guru), to the undersigned, or to Swami Virajananda, President, Advaita Ashrama, Mayavati, either monthly or at the expiry of the year 1912, according as it suits his convenience. Let the same be also done by all the publishing centres of the Mission, the Vedanta Societies, and the Vivekananda Societies in all parts of the world, which conduct any money-business in the name of Swamiji, whether incorporated or not with the Mission. The proposition should also hold good with the money collected by each of the above centres for the commemoration of the next birthday of Swamiji by them. By this simple step, which will in no way entail a heavy tax on anyone's resources, we are sure that the dome of the Memorial Temple will raise its head high into the sky, on the sacred banks of the Ganges,—an emblem of India's patriotism and religious consciousness,—the last one the celestial River flows by, on her way to meet the ocean. Whose heart will not leap at the idea that one year's little sacrifice on his part will make it possible to

accomplish this thing, which will stand as a glory to the nation and its posterity ?

We shall be glad to know if the above proposal meets with the approval of our readers and the general public, and if they are ready to enter the lists of those who desire to take the above vow. The Prabuddha Bharata Office heartily joins these Vratīs (observers of the vow), and will keep a list of them open for the year with an account of the remittances submitted by each, and at the expiry of the term will publish their names and amount of their contributions, thus enabling them to know the result of their laudable efforts in behalf of the Swamiji's Memorial.

With infinite faith in the practical co-operation of our brothers and sisters all over the world in this great cause

Ever yours in the Lord

Swami Brahmananda

President, The Ramakrishna Mission,
The Ramakrishna Math, Belur P. O., Howrah Dt.

IN MEMORIAM :

THE SISTER NIVEDITA.—II

(*Extracts from our Contemporaries*)

One of the noblest and brightest souls has passed away in Sister Nivedita. She was an Avatar, as it were, of ideal self-sacrifice. No European, male or female, loved India so passionately and so sincerely as the deceased lady did. To the service of India she dedicated her whole life, and hence she was called "Nivedita." As a matter of fact, she has sacrificed herself for the sake of her beloved land of adoption. She left her own country, her mother and brother, and all her early associations at home for serving the Indians, and how magnificently did she serve them ! Her death will be mourned from one end of the country to the other, while the loss which poor India has suffered by this sad event is simply incalculable. Perhaps it is not generally known that she maintained a considerable number of Hindu orphans and helpless Hindu women at her own expense. To them her demise would mean something like starvation. She has left several books relating to India, bristling with

gems of lofty ideas and thoughts which will no doubt immortalise her name. If there is a heaven—and what reasonable man can doubt it ?—then she is now undoubtedly there, enjoying celestial bliss which is the lot only of the good and the virtuous.—"The Amrita Bazar Patrika."

We are extremely grieved to announce the death of Miss Margaret Noble who was better known in India as Sister Nivedita of the Ramakrishna—Vivekananda Mission. She was a very close student of Indian life and Vedānta, and in order to know the real inner significance of Hindu domestic and social life she often freely mixed and lived with Hindu men and women in their households. Her work "The Master as I Saw Him" is a remarkable tribute paid by her to her Guru, Swami Vivekananda, and is a very luminous exposition of Vivekananda, the man and spiritual teacher. From her Master she imbibed that spirit of bold and robust freedom of intellect and thought which distinguished him from his compeers. She also wrote "The Cradle Tales of Hinduism." No better and clearer exposition of the significance of Hindu life has been as yet written by a Western pen than Sister Nivedita's "Web of Indian Life." She frequently contributed to periodicals, especially the "Modern Review," on Indian art and the ideals of Hindu culture and civilisation. She wielded a vigorous pen and rose to remarkable heights in her eloquence. She did much service in throwing abundant light on problems of modern sociology, light which she derived from her study and practice of the principles of Vedānta. India is all the poorer for losing a devoted Western student of her literature, civilisation and philosophy.—"Maharatta."

It was with sincere regret that we read the news of the death of Sister Nivedita. She had an energetic personality and gave herself wholly to India. She has written with insight and power on Indian life. Her real work was confined to Calcutta. The "Indian Mirror" gives the following particulars of it. "She lived in Calcutta in the heart of the Indian quarter, in a dark and narrow by-lane, and her mode of life was that of a simple and devout Hindu lady, uncontaminated by the luxuries

of modern civilisation. True to her Indian name, she lived a life of unselfish service, and she spent herself with all the strength of her virile soul in the work of up-lifting her Indian sisters, of elevating the depressed classes, and of relieving human misery and suffering. At Bosepara Lane, far away from the European quarter of the city, she opened a school for the education of zenana ladies, which became, under her inspiring influence, a centre of healthy culture of which the Hindu ladies of the locality largely availed themselves to their great profit. During the first outbreak of plague in Calcutta, she fought heroically with the pestilence by exerting herself in company with a band of ardent young men to remove dirt and filth from the locality where she made her home, and to introduce good sanitary conditions. With what zeal and determination she had gone on her errand of sympathy and help at the time of the heavy flood in the Barisal district, is well known to those who have read her thrilling narrative."

—"The Indian Social Reformer."

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE fiftieth Birthday Anniversary of the Swami Vivekananda will be publicly celebrated by his disciples, friends and admirers at the various centres of the Ramakrishna Mission on January 14th, 1912. The Janmatithi ceremony is to be observed on January 11th. As the Swami always insisted on the Seva of the poor as being essential to the development of our spiritual nature, it is to be made, as in previous years, the special feature of his day.

At the tenth anniversary meeting of the Ramakrishna Home of Service, Benares, held on Oct. 28, Mr. Arundel, Principal, C. II. College, remarked that the Home was really a national Institution, and that it was there that they had in miniature India as a whole and what India ought to be.

Babu Kali Prasanna Chatterjee in his speech in Hindi observed, that the best way to serve God was to do service to suffering humanity, and as

that was what was actually being done every day by the workers of the Home, it was there that Visvanath in His Virat manifestation was being truly worshipped.

Raja Munshi Madholal, C. S. I. observed that the workers of the Home had done wonders.

The Hon'ble H. V. Lovett Esq., the Commissioner of Benares, in the course of his presidential address said, that he knew of good work done in the family and in the class, but here he found an instance of social duty performed in a very wide sense; and that the workers did not in the beginning come to Government for help, but when they slowly and silently made progress they naturally attracted the attention and sympathy alike of the Govt. and the Municipality. The one thing, he continued, particularly noticeable with reference to the Home was the spirit of self-help and absolute lack of ostentation. He thanked the workers for succouring their helpless countrymen, and said that he had heard of good as well as bad reports about the workers of other organised bodies, but so far as the workers of this Home were concerned he had heard nothing but unqualified praise. He concluded by mentioning the name of the Sister Nivedita in connection with her many good works for India.

A correspondent from Dacca writes to us:—

After five years' activity in America Swami Paramananda came to India on a trip of two months for rest and change, and particularly to see Swami Ramakrishnananda on the news of his fatal illness reaching him. Swami Ramakrishnananda had just passed away when he landed in India. Swami Paramananda remained for the most part of his sojourn in the quiet retreat at Puri with Swami Brahmananda and others of the Math. While at the Belur Math, he received an earnest invitation from Dacca, which he accepted.

The student community of Dacca offered a hearty welcome to Swami Paramananda in whom they found an ideal worker and teacher. Every morning during his stay of 11 days at Dacca he held spiritual conversation for hours with crowds of people who flocked to him, and was pleased to find the young students eager for religious knowledge, and serving the country. The Swami would

often speak of the light of Vedanta illumining all that is dark in America, and steadily gaining support there and in Europe. He would become eloquent when speaking of Sri Ramakrishna and Swami Vivekananda and their great mission of uplifting humanity everywhere through spirituality. These conversations were a source of delight and inspiration to all.

The Swami is absolutely sincere and humble, and affects no air of teaching others. His unfailing zeal in answering all queries of the audience was admirable. His winning manners made him beloved and revered by all. An address of welcome was presented to the Swami on October 23rd, and he in reply delivered a charming and eloquent speech on "The Harmony of Religions." He left Dacca the next day; the parting scene was very touching.

Swami Paramananda sailed for America from Colombo on Nov. 11th.

The first public meeting of the Ramakrishna Society, Rangoon, was held on November 28th at the Hindu Social Club with Mr. V. N. Sivaya, M. A., B. L., as the President. Mr. M. A. Sundra Aiyer briefly described the life of Sri Ramakrishna Paramahansa and the object of the Ramakrishna Mission. He said that in Vivekananda the teachings of the Paramahansa found a fitting exponent. After explaining the object and the work of the Ramakrishna Society started at Rangoon, he moved that the meeting should record its deep sense of the loss the Mission had sustained by the demise of the Swami Ramakrishnananda and the Sister Nivedita, the two eminent workers who did valuable services to humanity at large.

Mr. P. Kesava Rao, B. A. read a paper on the life of Swami Thukaram and his sayings. He said that Thukaram was the foremost Saint of Maharashtra, who flourished in the first half of the 17th century. He was a Vaisya by caste and was born in 1608 A. D. of parents who were great devotees of the God Vithoba of Pundarpur. He lost his parents before he was 19, and while yet a boy he had to attend to his father's shop, farm and other business dealings. He had two wives, the second was a shrew. Famine, heavy losses in business, the death of his first wife and first child and other calamities led Thukaram to seek solace in religious obser-

vances and scriptural studies and he found real happiness and peace therein. He was by nature amiable and benevolent to a fault. Many are the stories told of his good-natured generosity and sufferance whereby he won the hearts even of those inimically disposed towards him. This great Saint is said to have passed away in 1650 A. D. The absence of a desire for self-aggrandisement, and an ever-readiness to serve others were his chief characteristics. His self-sacrificing disposition, his unsophisticated mind, his boundless love and faith in God, his honest regard for Truth and, above all, his life of extraordinary concord between words and deeds, unquestionably prove his recognised title of the 'Emperor of Devotees.' In his writings Thukaram deals with love, devotion, faith, renunciation, knowledge, action, worship, the glory of the Saints, and our present life and conditions in their most practical aspects, in a language which is at once epigrammatic and yet easily intelligible. His style is highly poetical, instructive, forceful and yet gracefully simple.

The teachings of Thukaram may be summed up as follows:—(1) He taught that salvation was a concern for all and that before God's Throne there was no difference between the high-born and the low. (2) He asserted the dignity of the human soul as residing in all quite independent of the accidents of birth and social rank. (3) He raised his voice against self-mortification and fasts and meaningless pilgrimages. (4) He preached the supreme efficacy of devotional love towards all the methods of attaining to the Knowledge Divine. (5) He taught that a man should win over his evil-wishers not by resistance or retaliation but by calm resignation to God.

The chairman in his concluding remarks said, that the one common idea that was running through the lives of all the saints, whether Christian, Mohammedan, Buddhist or Hindu, was to do good to others, to renounce the world and to love everybody. India's was the glory of giving birth to the greatest of these Saints, who had realised the Infinite as Bliss itself. Saint Thukaram, by his example, had taught us to be humble. When one had conquered evil, when one had suppressed desires, one had Heaven in oneself,—that was the Kingdom of God and that was salvation.



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Swami Vivekananda

(2) Seated in a chair, hair long, taken in California. (3) Chicago Bust with Turban. (4) Shaven head, Yoga posture, taken in 1892. (5) Bust with turban, taken in 1892. (6) Meditation posture, deeply absorbed, with turban and long robe on, a beautiful picture, taken in England. (7) Sitting posture, with turban, taken in Colombo. (8) 27 different postures of Swami Vivekananda in miniature forms, each cabinet size photo containing 9 postures, divided in 3 groups, (a) Indian, (b) English, and (c) American.

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(10) Swami Brahmananda, President. (a) Sitting posture, (b) Standing posture. (11) Swami Saradananda, Secretary of the R. K. Mission. (12) Cossipur Garden Group, with Swamiji, some of his Sannyasin brothers and Western and Eastern disciples and admirers (17 figures).

(13) Sannyasin group, containing ten Sannyasin disciples of Sri Ramakrishna—Swami's Brahmananda, Turiananda, Abhedananda, Trigunatita, Nirmalananda &c. (14) Swami Swarupananda. (a) Sitting posture, (b) Bust.

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